

The Sikh Religion and The Sikh People

THE SIKH RELIGION AND THE SIKH PEOPLE

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**To my late sister 'Harbir Kaur'
who had always been my inspiration**

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ABOUT THE BOOK

The Sikh religion is a world religion and the Sikhs are a separate nation. In one of their judgments, in 1983-84 the Law Lords of England described Sikhs to be a nation. Ethically to be a separate nation and to be a world religion a community must have a founder, a holy book and a distinct history. Guru Nanak, born in 1469, was the founder of the Sikh religion; Guru Granth Sahib, compiled in 1604 by Guru Arjan Dev, is the holy book of the Sikhs and the persecution, victories and defeats at the hands of tyrant Mughals, discreet Britishers and divulgent Congress leaders make an evident and chequered history of the Sikhs of about 500 years.

In the era of Anno Domini (after the birth of Christ), two world religions emerged. One was Islam, founded by prophet Mohammed in the 6th century AD and the other was the Sikhism, founded by Guru Nanak in the fifteenth century AD. Both religions believe in one Almighty God and forbid the worship of idols.

Today, there are about 18 million Sikhs living all over the world. They are one of the richest communities both in India and abroad. They are the backbone of the Indian army and the providers of the essential foods for the Indian masses. The Sikhs are the descendants of the Aryan race and are tall, fair and well built. With their smart turbans and either flowing or well set beards they are easily recognisable amongst millions. In the western countries they are working as professors, doctors, engineers, industrialists and farmers.

The present book describes, in one volume, the emergence of this young religion; the teachings of the Sikh Gurus, the Sikh theology; the Sikh history; the Sikh ceremonies; the Sikh festivals and the Sikh personalities.

INTRODUCTION TO FIRST EDITION

The origin and development of Sikhism as a world religion is the theme of this book. Its purpose is to present a reflection of this religion which decisively changed and still changes the course of Indian history. By an analysis and interpretation of the teachings of the Sikh Gurus, it seeks to show the people of our day that the message of the Gurus is truly one of 'universal love and tolerance'.

The uniqueness and attractiveness of its literary style and text should make this volume a favourite amongst the seekers of religious and historical knowledge. It covers in its contents, religious, historical, theological, institutional, conceptual and human aspects of the Sikh religion. Such an experiment has not been ventured before.

The book incorporates the syllabuses of various British Education Boards prescribed for their Advanced Level courses in Sikhism. The material of this volume has been tested in the class-room situation and has proved to be very academic, informative and knowledgeable.

It has taken me more than three years to select and collate the material in this book. I hope I have been successful in my venture.

In the end I want to thank my secretary Mrs. Poonam Kapoor for her invaluable advice and moral support in completing this work.

London
13 April 1992

Dr. Sukhbir Singh Kapoor

INTRODUCTION TO THE FIFTH EDITION

I am very pleased to present to my readers the latest edition of my book. This is the fifth issue of the text. The first issue was published and released in 1992. It is the appreciation of my readers which has brought out this new volume. An artiste needs only a few words of appreciation for motivation, but with the grace of the Almighty, I have received multitude of such words from my readers and admirers.

I pray to Nirankar to give me strength and health that I should go on writing for the Sikh cause until my last breath.

I am extremely thankful to my Secretary Poonam Kapoor for her help, support and good wishes which she has given to me all through my endeavours.

London
23rd January, 2008

Dr. Sukhbir Singh Kapoor

INTRODUCTION TO SIXTH EDITION

The sixth edition of the book is an evidence of the love of my readers for my work. I am very grateful to them.

I am people's writer. I write what a reader can easily understand, whether he is a Sikh or a non Sikh. My objective of writing is to make subject matter authentic and easily understandable.

I hope, love of my readers will always be a beacon in my life. I am very grateful to my secretary Poonam Kapoor for her help and suggestions.

Dr. Sukhbir Singh Kapoor

23rd January 2011

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The Definition and Meaning of a Sikh

UNIT 1

1.1

The word "Sikh" is derived from the Sanskrit word "Shishya" which means a disciple or a learner. The followers of Guru Nanak and his successors are known as Sikhs and Sikhism means the path of discipline and disciple-ship as shown by the Sikh Gurus.

1.2

Sikhism is a world religion and was founded by Guru Nanak Dev, who was born in 1469 at Talwandi Rai Boi, now called Nankana Sahib, in Pakistan.

1.3

The definition of a Sikh is given in the "Rehat Maryada", a book of Sikh code of conduct, published by the Shiromani Gurdwara Parbandhak Committee, the Supreme Sikh religious body. It defines a Sikh as:

A Sikh is any person whose faith consists of belief in one God, the Ten Gurus, the Guru Granth Sahib and other scriptures and teachings of the Sikh Gurus. Additionally, he or she must believe in the necessity and importance of "Amrit"-the Sikh baptism.

1.4

A Sikh believes in one God whose features are given in Jap Ji Sahib, a long hymn composed by Guru Nanak Dev and which has been placed as

the opening hymn in Guru Granth Sahib. It says that God is One, He is beyond time, He is all love, He is merciful, He is self-illuminated, He is the creator, He is beyond fears and enmity, He is beyond births and deaths, He is omnipotent and omnipresent.

1.5

A Sikh believes in both "Nirgun" (transcendent) and "Sargun" (manifest) aspects of God.

1.6

A Sikh believes in the teachings of the Sikh Gurus as contained in Guru Granth Sahib, Dasam Granth, Varan Bhai Gurdas, the Sikh Hukamnamas and the Sikh Rehat Maryada.

1.7

A Sikh must also believe in the necessity and importance of accepting the baptism as first administered to the five beloved ones, the panj piyaras, Bhai Daya Singh, Bhai Dharam Singh, Bhai Himmat Singh, Bhai Mohkam Singh and Bhai Sahib Singh, by Guru Gobind Singh at Takhat Keshgarh Sahib, in 1699.

1.8

A Sikh must not worship idols, images, tombs and graves. He is not allowed to worship avtaras, prophets, holymen or saints. He must worship only one God, who is the God of all the people. No doubt he can revere or respect the prophets but in no way is he allowed to equate them with God. Guru Gobind Singh, the tenth Guru of the Sikhs, knew this weakness of men that they start worshipping anyone whom they think guru or teacher, so he specifically said in one of his hymns:

"Whosoever will call me God, will be thrown in the pit of hell..call me the servant of God..I have been sent in this world by God to restore justice and uproot evil.."

1.9

There are about fourteen million Sikhs living all over the world. Punjab is their homeland. Outside Punjab they are in large numbers in Delhi and Haryana. Outside India you find them in almost every country of the world, though their maximum concentration is in England, Canada and U.S.A.

1.10

The Sikhs form only 2% of the population of India, but for many reasons they appear to be more numerous. They are India's best farmers, best soldiers, best sportsmen and best entrepreneurs. As a people they are bigger and stronger built and fairer in complexion than almost any other group of Indians. Their distinctive looks— they invariably wear long or well rolled up beards and smart turbans — make them distinctive amongst millions.

1.11

Traditionally, a baptised Sikh is called a Khalsa and he/she must keep long/uncut hair, carry a sword, wear an iron bracelet, possess a comb and wear an underwear. These symbols have stood the test of history and are the glory and honour of this young religion. The word Khalsa is an Arabic word which inter alia means 'free from impurities— pure'.

THE EMERGENCE OF THE SIKH RELIGION

UNIT 2

2.1 The Purpose And Necessity

2.1.1

The emergence of religions and nations is the result of some serious social exploitation and gross political injustice. They are born to revolt and fight against these nasty evils.

2.1.2

About four thousand years ago, there echoed a thundering sound, in the plains of Kurekshetra, " whenever there will be abuse of religious laws and social charter I will descend in this world to correct the balance." This echo was of Lord Krishana. A similar voice resounded first in the plains of Talwandi and then at the foothills of Anandpur Sahib in the middle of fifteenth and seventeenth centuries respectively. They were of Guru Nanak Dev and Guru Gobind Singh. They said that the religious laws were dead and the kings had turned into butchers. The masses had been suppressed under the load of atrocities and oppression. They all needed a strong religious guide to take them out from this penetrating darkness. Guru Gobind Singh further said, " I have come into this world to fight against injustice and to restore the values of religion..God, Almighty, has sent me in this world for fulfilling this mission.."

2.1.3

When Guru Nanak Dev appeared on the horizon of social and political turmoil in India, the religious leaders were committing atrocities of the most heinous nature on the common man through caste distinctions and

compulsive conversions. Guru Nanak Dev organised himself to challenge the protagonists of these coercions. He founded a new church to gather the innocent people under its flag to save them from premature annihilation. He founded a much needed egalitarian society. He preached for human freedom and universal equality. His message was of peace, love, emancipation, deliverance and parity.

2.2 The Social and Economic Change

2.2.1

In comparison with other important world religions, the Sikh religion is very young and modern. The Sikh Gurus founded the Sikh church on simple and easily understandable rules. They replaced the complex rules of rituals which had clouded the application of religious rites. They revoked the authority of priests who had monopolised the performance of religious operations and ceremonies. They broke the barriers of the caste system which had divided the people into high and low and handed over the actual steering power in the hands of ordinary men to regulate both their social and economic life. They encouraged the people to open their own businesses and buy their own land for agriculture. They taught them the merits of both religious and social education. They opened schools and attached them to the Sikh gurdwaras for funds, for the education of the much neglected and deprived communities.

2.2.2

The Sikh Gurus were practical men. It is a remarkable fact of history that their ideals and goals are those of a large part of the more progressive communities of today. They set examples in the art of living spiritually and devotionally while living a normal life of a householder. In a period when the class distinctions had divided the people into non-reconciliatory groups they introduced the traditions of 'langar' – community dinners and 'pangat' – sitting together to eat, to wipe out the caste evils. When Guru Arjan the fifth Guru, compiled the Sikh holy book and included therein the hymns of the saints of different religions and castes and Guru Gobind Singh later gave this granth the status of a 'Guru' ; when in 1604 Guru Arjan completed the construction of the 'Harimandir' (now known as Golden Temple), and opened its four doors to the people of all denominations; when on the Baisakhi of 1699 Guru Gobind Singh baptised his first five Sikhs representing different castes and different

regions of India, they set empirical examples of human equality, social coexistence and communal balance.

2.2.3

The traditions of 'sati' – the burning alive of young widows at the pyre of their husbands, and of the 'purdah' – where a woman was not allowed to unveil her face even to her own household male members were banned by the Sikh gurus in the new order set up by them. In a society where the inferiority of women was taken for granted, they brought a revolution to free women from the bonds of slavery and condemnation. They forbade their followers to socialise with people who committed infanticide. Guru Nanak Dev wrote in one of his hymns:," By woman we are conceived and from her we are born...why condemn her as inferior when she is the mother of kings and prophets.."(Guru Granth Sahib).

2.3 The Political Insurgence

2.3.1

The Sikh religion and the Sikh community were established and administered by the Sikh Gurus on the basis of a staunch belief in democracy and freedom. They founded the Sikh nation on the principles of autonomy, independence, self-government, peaceful co-existence and the just rule, and were thus surely the true forerunners of modern socialism.

2.3.2

The Gurus by elevating their disciples to their own level and by abolishing the distinction between themselves and the Sikh people, established complete equality of expression and thought. They organised a socio-political body of spiritually awakened but God-fearing people who were to spearhead the movement for the liberation of the down-trodden society. They transformed the whole socio-economic and political set-up working alongside the people and for the people, in the interests of the whole people. in every sphere of their lives.

2.3.3

The concepts of 'Sarbat Khalsa' (the house of commons), 'Sangat' (the total Sikh community) and 'Gurmata' (the resolution passed by the majority vote) are the evidences of the formation of the Sikh commonwealth in the seventeenth century.

2.3.4

The Sikh Gurus, thus stood for a new pattern of society. A socialism of both spirit and man. The empirical inequalities – social, economic and political – appear irrational and contrary to the Divine theology. So the Sikh Gurus recommended creating an open and democratic society.

THE SIKH GURUS

(1)

UNIT 3

Guru Nanak Dev (1469-1539)

3.1

The story of the emergence and development of Sikhism is one of the most inspiring and stirring era of the world religious history. The complete movement was based on the principles of democracy, secularism and socialism, without any barriers of caste, colour, creed, sex or country. The appearance of the world prophets is not an isolated event of history, they are the ordained personalities of their period. Guru Nanak Dev and his nine successors were sent in this world to fulfil a definite Divine Mission.

3.2 Birth

Guru Nanak Dev was born on Saturday, 21st. October 1469 in Talwandi, now known as Nankana Sahib, situated about 48 miles westward from Lahore, Pakistan.

3.3 Ancestry

The ancestors of Guru Nanak Dev were the rulers of Punjab. They belonged to the Solar dynasty of the Kshtriya (warrior class) heroes. They were also great scholars of Vedas. From these scholarly traditions they came to be known first as Vedis, and then Bedis. Guru Nanak Dev's grandfather Shiv Ram Bedi was appointed an administrator by the Muslim chief of a fief, the main city of this fief was Talwandi. Kalu Chand Bedi, the father of Guru Nanak Dev succeeded his father Shiv Ram after

his death. Guru Nanak Dev's mother Tripta also belonged to a Kshatriya family of the upper middle class status.

3.4 Childhood

As a child Guru Nanak Dev was very intelligent, and a helpful charming little boy. He loved the company of his playmates. He distributed his sweets and food amongst others who were hungry and poor. After playing games, he would gather his young friends and tell them to sing songs in praise of God. He would also tell them stories about God and His limitless bounties.

3.5 Early Education

From the age of five to thirteen the Guru went to a local school and attended classes to learn arithmetic, religion, art and music. From the age of thirteen to sixteen he got intensive coaching in languages including Sanskrit, Persian and Punjabi. At a very young age Guru Nanak Dev composed poetry in praise of God, in almost every language he learnt.

3.6 Engagement and Marriage

Guru Nanak Dev was engaged to Mata Sulakhni, daughter of a Kshatriya Mul Chand of Batala, when he was sixteen years old. He was married at the age of eighteen. He had two sons, Sri Chand when he was twenty five years old and Lakhmi Chand when he was twenty eight years old.

3.7 Employment

From the age of sixteen, when Guru Nanak Dev finished his schooling, until the age of thirty five when he took his first outside job, he worked to help his father in the fields and with the cattle of the household. His father wanted him to become a businessman. Many times he sent him away with money to do some business and make some money, but Guru Nanak had no aptitude to be a businessman; each time he returned empty handed having spent the money in feeding the poor and the hungry. Often when there was no work to do he would spend his time with the holy men discussing with them God and His Glory. He was a great orator and a fluent speaker. He impressed almost everyone with

his arguments, knowledge and logic. In his spare time he studied and mastered the religious scriptures of Hindus, Muslims, Buddhists and Jains. He studied various schools of philosophy of both Hindus and Muslims.

Guru Nanak Dev's first outside employment was in Sultanpur, where his sister Nanaki and her husband, Jai Ram lived. Guru Nanak got the job of a store-keeper with the Revenue department of the Government whose head-quarters were in Sultanpur. The Guru started his job in November 1504 and left it in August 1507. For the next fourteen years he was on the march spreading the name of God.

The last eighteen years of his life, from 1521-1539, he spent in Kartarpur, a town which he founded himself, as a preacher and a farmer.

3.8 The Prophethood

On the morning of 23rd August 1507, when the Guru went to the river Bein to take a bath, he was taken by God's angels to His court. He spent three days over there. He was offered a cup of nectar and was ordered to drink it. Guru Nanak Dev was terrified. All he could see was the blinding light and all he could hear was God's commanding voice. God ordered Guru Nanak Dev to go back to the world and spread the message of love and peace. God said that he had appointed Guru Nanak Dev as His messenger. He was left by God's angels back at the same place he had disappeared from three days before. The people were horrified by the miracle of his disappearing in the river and reappearing from the same place three days later.

3.9 The First Commandment

Guru Nanak Dev's first commandment, when he came back from the house of God, was that God was one, the father of all of us. He said that the people should not quarrel over the name of religion, for God is neither Muslim nor Hindu. He is one God of the whole universe and no one should forget Him even for a moment. He said that God was beyond time, beyond births and deaths, that God was without fear and enmity. He was the creator of all the worlds in this universe.

3.10 The Travels

From 1507-1521 Guru Nanak travelled as far as Mecca in the West and Bangladesh in the East, Tibet in the North and Sri Lanka in the South, to spread the message of God. He went to all the important mandirs of Hindus and mosques of the Muslims. He prayed with them in their churches. Everywhere he went he gave the message of Truth, Truthful living, Equality of man and Fatherhood of God.

The first two missionary tours of Guru Nanak Dev lasted for eight years from August 1507 to December 1515. In this tour he visited important places like Hardwar, Ayodhya, Prayag, Gaya, Jagannath Puri, Sri Lanka, Gokal and Mathura. The total coverage of this journey was about six thousand miles within India and about four hundred miles in Sri Lanka. He travelled an average of 3 miles a day. He visited, on these particular tours, the important Hindu places situated in the East, South and West of India.

The third journey of Guru Nanak Dev was towards the Himalayas, in the North. Here he had long discussions with Yogis, Siddhas and the followers of Gorakhnath, Macchendernath and Buddhist monks on various topics of religious philosophy. This journey lasted for about two years and important places visited by the Guru include, Jawalamukhi, Kangra, Rawalsar, Kulu, Lahaul Spiti, Garwal, Sirmaur and Tibet. At many places, annual festivals are held to commemorate the visit of the Guru.

The fourth and the final journey of the Guru was to West Asia. In this journey he visited Mecca, Medina and Bagdad. There is a Gurdwara in Bagdad to commemorate this visit. The South Arabians have not allowed the Sikhs to raise any Sikh shrines in Mecca and Medina to solemnise Guru Nanak Dev's visit over there.

The third and fourth travels of the Guru lasted for about eight years and the Guru travelled about one thousand miles towards the North and about six thousand miles towards the west.

Guru Nanak left converts all over the places he went. The Gurdwaras built over there, with the support of the local sangat, prove this point.

3.11 The Hymns

There are 974 compositions of Guru Nanak Dev recorded in Guru Granth Sahib, the Sikh holy book. The Guru composed hymns in nineteen ragas, which are: Sri, Maj, Gauri, Wadhans, Sorath, Dhanasri, Tilang, Suhi, Bilawal, Ramkali, Tukhari, Bhairav, Basant, Sarang, Malar and Prabhati. Guru Nanak Dev's hymns which are recited every day by the Sikhs at home or by the Raagis in the Gurdwara are: Japji (morning prayer recited by an individual), Asa Di Var (morning prayer sung in the Gurdwara), five shabads (hymns) included in the Rehras (daily evening prayer) and three shabads included in Sohila (daily bed-time prayer).

3.12 Teachings

Guru Nanak was the founder of a new faith, which later emerged as a world religion. His teachings were new, coherent, systematic and articulate. They revolved around the personal experience of the Guru regarding God and of the rules of His universe. The Guru's pronouncements are the substance of the Sikh theology. His teachings are unique, intelligible and comprehensible.

Guru Nanak preached the Fatherhood of God and the Brotherhood of mankind. He said that to attain salvation one must meditate on the name of God, must perform noble deeds and must share one's possessions with others. He recommended the worship of only one Almighty God and abolished all the rituals which were associated with the ceremony of worship. His message was of love and peace. (For detailed teachings please refer to the units on Sikh Theology.)

3.13 Guru Nanak and the Early Historians

Charles Wilkins (1781) in his "Observation of the Sikhs and their College at Patna" wrote that Naneek Shah, the founder of the Seek faith taught that there was one God and that a man should practise universal toleration. William Franklin (1798) in his "History of reign of Shah Aulum", wrote that Nanick framed a system of religion which he delivered to his numerous followers as of Divine origin. Lt. Colonel Malcolm (1812) in his "Sketch of the Sikhs" wrote that Nanac was a man of more than common genius. His great aim was to blend Muslim and Hindu jarring

elements in peaceful union. Sir Charles Gough and Arthur Innes (1880) in their book "The Sikhs and The Sikh Wars", wrote that Nanak was remarkable as a being, not only a really great reformer but one who seems to have inspired singularly little animosity. He founded the brotherhood, who called themselves Sikhs; a sect entirely religious, without any political aim or organisation, based on two fundamental principles: the Unity of God and the Brotherhood of Man, without distinction of race, caste or creed. W.L. McGregor (1846) in his book "The History of the Sikhs", wrote that Nanak's intellect was precocious. His precepts were those of peace with all mankind. Joseph D. Cunningham (1849) in his book, "History of Sikhs" wrote that the whole scope of Nanak's teachings was that God was all in all and that purity of mind was the first objective and urged all men to practise devotion. E. Trumpp (1877) in his book "The Adi Granth", wrote that Guru Nanak built up a concise system on scientific principles. The chief points in Nanak's doctrine were: unity of Supreme Being, identification of the whole universe and all things therein with the Supreme, and representation of human as being a light from the True light. C.H. Payne (1930) in his "Short History of the Sikhs" wrote that Baba Nanak was essentially a reformer. He protested against the idolatry, the blind superstitions, and the empty rituals which had so long estranged religion from morality and the hearts of men from their Creator. Dorothy Fields (1901) in her book, "The Religion of the Sikhs" stated that Nanak was a spiritual descendant of monotheistic reformers. M. Macauliff (1909) in his six volume book, "The Sikh Religion", wrote that Guru Nanak's devotion to one God made him reject incarnations and idols as abominations, while his insistence on right conduct cut away the basis of ritualistic practices and set prayers.

Table. 1

GURU NANAK-FOUNDER OF SIKHISM 1469-1539 (70 YEARS)

Father – Kalu Chand Bedi Mother – Tripta
Born – 1440
Patwari/Kardar

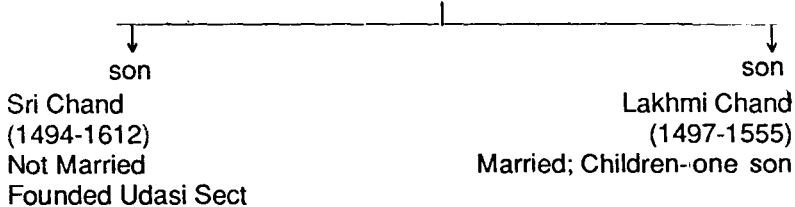
Sister – Nanaki
Born-1464
Married-1475
to Jairam Uppal

GURU NANAK

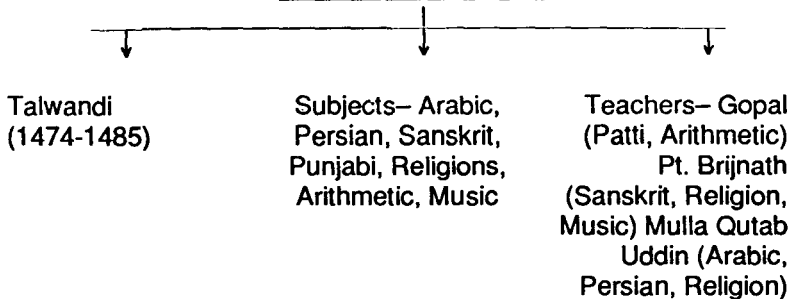
Place of Birth-Talwandi

Date of Birth – 21st Oct 1469

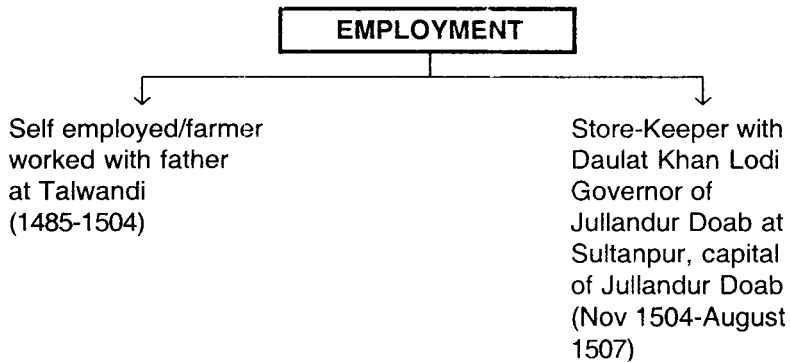
**MARRIED TO MATA SULAKHNI DAUGHTER OF MOOLCHAND,
PATWARI OF BATALA ENGAGEMENT 1485; MARRIAGE 1487**



EDUCATION



(*Many authors give the month of birth as April)

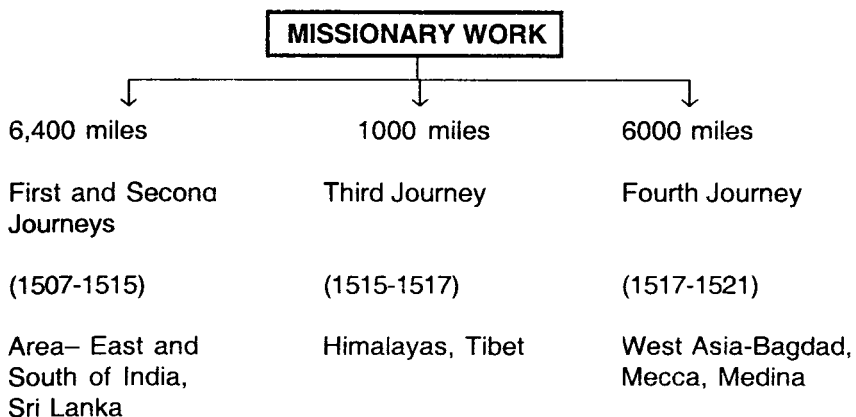


THE CALL

(23rd August 1507)*
(Age: 38 years 3 days)
Return – 26 August 1507

Place of Ascent – River Bein
The Messenger – Angel Gabriel
Place – Destination – Kingdom of God
Appointment – God's Prophet

* Many authors give this date in 1496



Approx Distance— 1000 Miles
6400 Miles

6000 Miles

THE LAST 17 YEARS

Founded Kartarpur In 1521

Constructed first Gurdwara (called dharamsala) -1523

Started the tradition of Langar

Started the tradition of Taksal (School)

Breathed his last on 22nd September 1539

TEACHINGS

Fatherhood of God

Brotherhood of Mankind

Truthful living

Love and Equality

Bhagti/Meditation on the Name of God

Sharing each other's sorrows and happiness

IMPORTANT NAMES

Daulta – Mid Wife

Pundit Hardyal – The household Pundit (He prepared the Horoscope)

Teachers – Gopal, Pt Brijnath, Mulla Quatab-Uddin

The Executives – Rai Bular – Revenue Officer Talwandi, Daulat Khan Lodi – Governor of Jullundur Doab stationed at Sultanpur, various Qazis.

The Kings, Emperors- Babaur, King Shivnabh of Ceylon

The Priests – The Heads of All Important Hindu Temples, The Yogis, Sidhs, Gorakh Nath's followers, The Head of Jains and

Buddhist temples, The Imams of important Muslim mosques.

COMPANIONS

Bala – Hindu, Sandhu Jat
Mardana – Muslim mirasi – Rebeck player

RELATED GURDWARAS

Total Number – 41

The Location -

Nanakana Sahib = 7; Batala = 3 (10); Sultanpur = 5 (15); Eminabad = 2 (17); Kurukshetra = 1 (18); Dipalpur = 1 (19); Sialkot = 2 (21); Lahore = 1 (22); Delhi = 2 (24); Haridwar = 1 (25); Gorakhmata (Pilibhit, Up) = 1 (26); Varanasi = 1 (27); Gaya = 1 (28); Dhanpur (Assam) = 1 (29); Dacca = 1 (30); Chaittagong = 1 (31); Calcutta = 1 (32); Jaganath Puri = 1 (33); Bidar = 1 (34); Matia Kalam (Sri Lanka) = 1 (35); Muttal (Kashmir) = 1 (36); Bagdad = 1 (37); Hassan Abdal = 1 (38); Kartarpur = 1 (39); Dera Baba Nanak = 1 (40); Mecca (No Gurdwara – But there should be one to commemorate the visit of the great prophet)

HYMNS

Total = 974

Raags used = 19

The Hymns to be read every day –

By an Individual – Morning Time – Moolmantar, Japji Sahib,
Evening Time – 4 Shabads included in Rehras,
Bed-Time – 3 Shabads included in Sohila.

In a Gurdwara – Asa Di Var (24 Pauris + 46 Sloaks)

Other hymns read regularly – Baramah (4 Opening Stanzas, 12 Months, 1
Closing Stanzas) Patti, Sidh Ghost.

Languages used– Punjabi, Sanskrit, Persian, Lehndi

SAKHIS – HAGIOGRAPHIES

1. Purantan/Vallayatwali/Hafizabadwali/Cole-wali Janam Sakhi.
Total Sakhian = 57
2. Bala wali Janam Sakhi. Total Sakhian = 300
3. Mehrban wali Janam Sakhi. Total Sakhian = 153
4. Bhai Gurdas Dian Varan. Var No. = 1 (Stanzas 23-45) And Var
No = 11 (Stanzas 13-14)
5. Bhai Mani Singh dian Sakhian known as Gian-Ratnawli

Guru Nanak – The First Guru of the Sikhs

		Guru's Age
1469	Born at Talwandi	
1474-1482	Education at Talwandi	5-13
1487	Marriage with Mata Sulakhni	18
1494	Birth – Sri Chand	25
1497	Birth – Lakhmi Chand	28
1485-1504	Work at home with father	16-35
1504	Employment at Sultanpur (where sister Nanaki and brother-in-law Jai Ram Uppal lived)	35
1507	Resigned from the job	38
23 Aug	Angels took Nanak to the house of God from river Bein	38
1507-26 Aug	Came back from God – First commandment at Sultanpur	38
1507-1521	Travels (For 14 Years)	
1507-1510	First Journey – accompanied by Bhai Mardana	38-41
	Multan – conversion of Sheikh Sajjan	
	Panipat – discourse with Shah Sharif	
	Delhi – revived a dead elephant; meeting with Sultan Ibrahim	
	Banares – discourse with Pundit Chatur Das	
	Nanakmata – discourse with Yogis	
	Assam (Kamrup) – conversion of Nur Shah	
	Orissa – Puri – hymn of Aarti	
	Talwandi – meeting with parents	
	Goindwal – healing of a leper	
	Saidpur – Emanibad, Babur's attack, Guru Nanak's arrest; Mallick Bhago and Lalo	
	Lahore – Duni Chand	
	Talwandi – meeting with parents	

1510-1515	Second Journey (5 Years) – South of India and Ceylon	41-46
	Madhya Pradesh – conversion of Kauda Ceylon – enlightenment of Raja Shivnabn	
1515-1517	Third Journey (Two Years) – North of India	46-48
	Kashmir – discourse with Pandit Braham Das. Mount Sumer-discourse with Siddhs Achal Batala – festival of Shivratri; discourse with yogis.	
1517-1521	Fourth Journey - West of Asia (4 Years)	48-52
	Mecca – discourse with Qazi Rukundin Bagdad – discourse with Pir Dastgir Hasan Abdal – discourse with Wali Qandhari	
1521	End of missionary Journeys – settlement at Kartarpur, on the banks of Ravi	52
1532	Meeting with Bhai Lehna	63
1539	Anointment of Lehna as the second Guru of the Sikhs 14th July	70
1539 22nd September	Death of Guru Nanak (2 months and 8 days after the anointment of Guru Angad)	

THE SIKH GURUS

(2)

UNIT 4

Guru Angad Dev (1504-1552)

4.1 Birth

Guru Angad Dev was born on 31st March 1504 at Matae di Saran, Muktsar, district Ferozepur. His name before the guruship was 'Lehna'.

4.2 Ancestry

Guru Angad was a Kshtriya of the Trehan clan. His father Baba Pheru Mal was a trader by profession. His mother was Mata Sabrai. After the birth of Lehna, Baba Pheru Mal first moved from Matae di Saran to Harike and then to Khadur, near Taran Taran, district Amritsar.

4.3 Childhood

Lehna went to the local school and had his early education in languages, religious studies and arithmetic. The people of Khadur were devoted worshippers of the goddess Durga, a Hindu deity. Lehna, from his early childhood became a disciple of her. He visited her temple at Jawalamukhi every year with his parents.

4.4 Engagement and Marriage

Lehna got married to Mata Khivi, daughter of Devi Chand of village Sangar, on 31st March 1519, when he was fifteen years old. He had two sons, Baba Dasu born in 1524 and Baba Dattu born in 1537 and one daughter, Bibi Amro born in 1522.

4.5 Livelihood

Lehna joined his father in the family trade. The business prospered under the supervision of Lehna and his family became quite rich. After business hours, Lehna would spend most of his time reciting the songs of the goddess Durga. He would arrange all night singing sessions to recite 'Mata dian Bhetan' (religious songs relating to Durga). Lehna also organised annual visits of his village folks to Jawalamukhi to visit the famous temple of Durga. Lehna became the religious leader of his village. He wore bells on his hands and feet and danced before the goddess.

4.6 Meeting with Guru Nanak

In Khadur, there lived a man known as Joga. He was a follower of Guru Nanak. He recited and sang Guru Nanak Dev's hymns every morning. One day, when Lehna was passing in front of Joga's house he heard Joga's voice singing, with great devotion, the hymns of Guru Nanak. The melody of voice and the piety of the lyrics stirred the innermost depths of Lehna. He enquired from Joga about the authorship of the hymns. Joga told him all about Guru Nanak, who lived in Kartarpur on the banks of the river Ravi and with whose association he had obtained peace and happiness. Lehna became very curious to meet Guru Nanak. At the time of next annual pilgrimage to Jawalamukhi Lehna went to have an audience with Guru Nanak. Guru Nanak Dev's personality and discourses so overwhelmingly impressed Lehna that he parted company from his villagers and stayed on with the Guru. In time he was initiated and became the most devoted and obedient disciple of Guru Nanak

4.7 The Prophethood

Lehna served Guru Nanak for five years. He was put to very hard probation by Guru Nanak to gauge his devotion, obedience and love for the new movement. Lehna was successful in all the tests. On July 14 1539, about three months before Guru Nanak Dev's death, Lehna was anointed the second Guru of the Sikhs by Bhai Budha on the instructions of Guru Nanak Dev. Guru Nanak Dev gave a new name to Lehna; he called him Angad. Guru Angad's pontificate lasted for twelve years and nine months, when he appointed Bhai Amardas as the third Guru of the Sikhs.

4.8 Contribution to Sikhism

4.8.1 Development of Gurmukhi Script

Though the Punjabi alphabet was first used by Guru Nanak Dev for recording some of his hymns, Guru Angad adapted and revised the new script for the Punjabi language as a whole. The script came to be known as Gurmukhi, meaning coming from the Guru's mouth. Guru Angad also gave the Punjabi language its new grammar.

4.8.2 Collection of Guru Nanak Dev's Hymns

The hymns composed by Guru Nanak Dev were in possession of his disciples. Guru Angad collected all these hymns, scrutinised them, wrote all of them in new script and collated them in a book, known as pothi.

4.8.3 New Hymns Composed by Guru Angad

Guru Angad also composed hymns of his own. Like Guru Nanak he too used the name 'Nanak' at the end of his hymns. This tradition was then followed by the succeeding Gurus. Thus all hymns composed by the Sikh Gurus end with the name of 'Nanak' identifying that the author of the hymns is a Sikh Guru. In total the Guru composed 63 sloaks, which means short verses. These verses have been included in the 'Vars'- the ballad type long hymns, composed by Guru Nanak, Guru Amardas and Guru Ramdas. The arrangement of these sloaks is as follows :

Vars composed by Guru Nanak – –

Maj di var = 12 sloaks
As di var = 15 sloaks
Malhar di var = 5 sloaks (32)

Vars composed by Guru Amardas – –

Suhi di var = 11 sloaks
Ramkali di var = 7 sloaks
Maru di var = 1 sloak (19)

Vars composed by Guru Ramdas – –

Sri rag di var = 2 sloaks

Sorath di var = 1 sloak

Sarang di var = 9 sloaks (12)

4.8.4 Langar

The tradition of langar was first introduced by Guru Nanak Dev. Guru Angad and his wife Mata Khivi consolidated and reorganised this unique tradition of the new faith.

4.9 Teachings

4.9.1 The necessity to have a Guru (Spiritual Teacher)

In the sloaks included in the vars of raag Sarang and raag Asa the Guru has emphasised the need to have a teacher– guru, to receive religious instructions and to have the spiritual guidance.

4.9.2 The love for humanity

The Guru taught that the religion of a man was humanity. He stressed, in his hymns and in his instructions, that all human beings must love God and His Creation. He declared that the meditation on the name of God and love for humanity was the true religion of a man. In his sloaks recorded in the vars of raag Suhi and raag Malhar he has said that the God could be realised only through devotion, noble deeds and service of mankind. He taught the religion of love to his disciples.

4.9.3 Daily prayers

In his sloaks recorded in the vars of raag Suhi and raag Malhar, the Guru has said that a man could get comfort and solace in life only through daily worship of God and by rendering regular prayers. He said that the prayers were the cornerstone of any worship. He emphasised that the prayers and worship must be a regular part of one's life and should not only consist of casual ceremonies and mantras performed and said at certain specific times in one's lifetime.

4.9.4 Union with God

The Guru said that it was essential that the men should get rid of their ego and greed to be one with God. He emphasised that the people should avoid getting involved in gossip, stealing, forgery and lust. He said that God was everywhere and we could be one with Him only through love, honesty and loyalty.

TABLE. 2

**GURU ANGAD – SECOND GURU OF THE SIKHS
1504-1552**

Father – Pheru Mal

Mother – Sabrai

Family Business – General merchant

GURU ANGAD

Place of birth – Matae Di Saran Date Of Birth – 31st March 1504

Name before Guruship– Lehna

Religion before becoming a Sikh – Hindu, worshipper of Durga

**MARRIED TO MATA KHIVI DAUGHTER OF DEVI CHAND
MARRIAGE DATE – 31 MARCH 1519 (15 YR.)**

↓
Son–
Dasu 1524

↓
Son–
Dattu 1537

↓
Daughter–
Amro 1522

EDUCATION

Khadur 1509-1523

Subjects– Punjabi, Religions,
Sanskrit, Arithmetic

PROFESSION

Family Business/
General Merchant

MEETING WITH GURU NANAK

The Persuasion– Bhai Joga, a
neighbour

Time Period– 1532 (Age 27
Years)

Reasons–

The Attraction of Gurbani sung by Bhai Joga

THE GURU PERIOD 1539-1552

Place of residence—

Period of Guruship— 13 Yr.

Khadur

New name – Angad, means a part of a body

TEACHINGS

- A. The Necessity to have a spiritual teacher
- B. Love for humanity
- C. Daily prayers
- D. Union with God.

CONTRIBUTION TO SIKHISM

- A. Development of Gurmukhi script
- B. Development of Punjabi grammar
- C. Collection of Guru Nanak's hymns
- D. Spread of the tradition of langar

RELATED GURDWARAS

Total = 1

Location – Khadur Sahib – known as Mal Akhara, place where Guru Angad rationalised Gurmukhi Script

HYMNS*

Total = 63 Sloaks

Recording In Guru Granth Sahib—

Vars of Guru Nanak— Maj (12 Sloaks), Asa (15 Sloaks),

Malhar(5 Sloaks)

Vars of Guru Amardas— Suhi (11 Sloaks), Ramkali (7 Sloaks) Maru (1 Sloak)

Vars of Guru Ramdas – Sri (2 Sloaks), Sorath (1 Sloka), Sarang (9 Sloaks)

Language/s Used— Punjabi

*As a sign of respect Guru Angad used the name 'Nanak' instead of his own name as the composer of the hymns. The tradition was followed by the successive Gurus.

SAKHIS/SOURCE

1. Janam Sakhis of Guru Nanak Dev
2. Var Sat & Balwand
3. Bhat Swaya
4. Vars Bahai Gurdas (No. 1, 11, 26)

IMPORTANT NAMES

A. Emperor Humayun visited the guru at Khadur. Humayun was defeated by the Shah and was fleeing to Kabul

THE DEPARTURE

Place of death – Khadur

Date/Year – 29th March 1552 (Age 48 years)^s

GURU ANGAD – SECOND GURU OF THE SIKHS

		Guru's Age
1504	Born at Mata ki Serai– District Ferozepur	
1519	Marriage with Mata Khivi	15
1524	Birth– Dasu (son)	20
1532	Meeting with Guru Nanak	28
1537	Birth– Dattu (son)	33
1539	Anointment as the second Guru of the Sikhs	35
1540	Visit of Emperor Humayun on way to Iran	36
1552	Death	48

THE SIKH GURUS

(3)

UNIT 5

Guru Amardas (1479-1574)

5.1 Birth

Guru Amardas was born in Baserke, district Amritsar on 4th May 1479. The village Baserke is about 13 KM from the city of Amritsar towards south west of Chheherta. He was ten years younger than Guru Nanak.

5.2. Ancestry

Guru Amardas was a Kshtriya of the Bhalla clan. His father was Baba Tej Bhan and his mother was Mata Lakho. Guru Amardas was the eldest son; he had three younger brothers.

5.3. Childhood

Young Amardas had his education at home. From a very young age he liked the company of holy men. He would bring them home and would feed them. He liked to listen to and recite holy songs (bhajans). He would take his group to local marriages and religious get-togethers.

5.4 Engagement and Marriage

Amardas was married to Bibi Mansa Devi of village Sankhetra, district Sialkot, daughter of Baba Devi Chand of Behl clan, on 27 November 1502. Amardas was 28 years old at the time of his marriage. He renamed his wife as Bibi Ram Kaur after the marriage. He had his first child, a daughter Bibi Dani, when he was 40 years old. His other children were Baba Mohan born 1521, Baba Mohri born 1522 and Bibi Bhani born 1534.

5.5 Livelihood

Being the eldest son in the family he started going to his father's shop at a very young age. He was a very honest and pleasant shopkeeper. Children of the village loved to go to his shop when he was there. He also helped his father and younger brothers to look after the family farm. Twice a year he would take leave from his family and business duties and visit Hardwar, a holy city, to pay homage to the famous river Ganges.

5.6 Meeting with Guru Angad

Amardas's nephew was married to Guru Angad's daughter, Bibi Amro. She was a very pious woman. She would get up early in the morning, take a bath and start reciting the hymns of Guru Nanak Dev. One day Amardas heard Bibi Amro singing Guru Nanak Dev's sacred hymns. He heard her sing Jap Ji and pauris of Asa di var. He was touched by the divinity and piety of the hymns. He learnt those hymns from her and started reciting them every morning.

Once when Amardas was returning from Hardwar, he met a man who was a God seeker and wanted a teacher to show him the right path. He was influenced by the knowledge and divinity of Amardas. He asked Amardas about his religious-teacher so that he could join him as well. The question shook Amardas to the roots. He did not have a teacher. He went straight to Bibi Amro and asked her to take him to Guru Angad.

Next morning Amro and Amardas reached Khadur Sahib where Guru Angad was residing. Amardas was an uncle of Guru Angad's son-in-law and was also twenty years older than him. On hearing the arrival of Amardas with Amro, Guru Angad stood up to receive him. But Amardas hastened to fall at the Guru's feet and said, "I am here to be your disciple, to serve the house of Guru Nanak Dev under your divine commands, please accept me as the servant of this house". Guru Angad embraced him and said that he was not the servant but a future master of that house. Thus Amardas found a divinity teacher in Guru Angad. This meeting took place in 1540 when Amardas was about sixty years old. He served the house of Guru Nanak Dev for about twelve years with unbounded devotion, impeccable obedience and impeccable love.

5.7 The Prophethood

On 29th March 1552 Amardas was anointed the third Guru of the Sikhs by Baba Buhda, at the instructions of Guru Angad Dev who breathed his last a few days later. Guru Angad advised Guru Amardas to shift his headquarters to Goindwal, a new village established by the Guru himself. Guru Angad's older son Datu did not accept his father's decision to appoint Amardas as the next Guru of the Sikhs. He declared himself to be the next Guru and in rage, went to Guru Amardas's residence and kicked him hard on his back. Guru Amardas fell down from his seat. Datu spoke to the Guru in very insulting language. Guru Amardas, in return, held his feet and said, "My son, I am sorry, my old and hard bones must have hurt your tender feet. Please forgive me for that." Datu was touched by the Guru's humility and gentleness. He later returned and fell at Guru Amardas's feet and begged for forgiveness. Guru Amardas became the third Guru of the Sikhs at the age of seventy.

5.8 Composition of Hymns

Guru Amardas composed 907 hymns during his period of Guruship. These are recorded in Guru Granth Sahib in seventeen different ragas. One of Guru Amardas' hymn which is recited every day by the Sikhs and at the gurdwaras is 'Anand Sahib'. According to the Sikh traditions first five and the last stanzas of this long hymn must be recited at the close of every Sikh prayer.

5.9 Contribution to Sikhism

5.9.1 Blending of four castes of the Hindus

Like Guru Nanak Dev and Guru Angad who deplored the Hindu tradition of the caste system, Guru Amardas also paid special attention to this social evil. He took practical steps *i.e.*, mass inter-caste marriages, development of inter-caste social relationship and meetings etc., to break up this centuries old vice. He blended the four castes into one and called the output as a true Sikh.

5.9.2 Uplifting of the Indian Woman

Guru Amardas condemned the tradition of 'satee' (burning alive of the widows at their husband's pyre). He strictly forbade his followers to follow this horrific tradition. He also prohibited the 'purdah' (to cover and hide face) system amongst his followers. He preached the equality of man and woman. He declared that in the house of God both were equal and both had the equal right of worship and prayer.

5.9.3 Establishment of Manjis (centres)

To decentralise the control of the expanding missionary work of the house of Guru Nanak Dev, the Guru established centres of administration and called them manjis. The head of the centres were known as 'masands'. They were Guru's appointed representatives at the specific centres and were instructed to pass Guru's messages to the sangats and to collect donations from the sangat for the Guru. This establishment of the centres helped in the development of communication between the Guru and the sangat and also helped in the expansion of the Sikh religion.

5.9.4 Collection of authentic hymns of Guru Nanak Dev and Guru Angad

Guru Amardas collected all the hymns of Guru Nanak Dev and Guru Angad, which were in the possession of various devotees and added in there his own hymns. These hymns were later bound in the form of a book and after Guru's death were passed on to his son Baba Mohan. Mohan pothi refers to this book which contained the hymns of the three Gurus along with the hymns of some selected saints and bhagats.

5.9.5 The introduction of the Sikh festivals

The Guru chose two fairs, which fell at an interval of about six months, to be made the Sikh get-together melas. These were Baisakhi which fell in March-April and Diwali which fell in October-November. The first grand assembly of the Sikhs was organised on the Baisakhi day of 1554.

5.9.6 The construction of Baoli Sahib

The Guru built a well with eighty four descending steps where, it is believed, a person can escape the transmigration into eight hundred and forty thousand lives of sufferings, by reciting Guru Nanak Dev's Jap Ji on each step. The digging of the well was started in 1556 and was completed in 1559. The gurdwara later built on this place is known as Baoli (well) Sahib.

5.10 Teachings

The teachings of Guru Amardas were identical with those taught by Guru Nanak Dev and Guru Angad earlier, and these became the basis for further elucidation of the fundamentals of the Sikh faith. However, the main teachings of Guru Amardas were belief in one formless, eternal and un-incarnated God; daily prayers and attendance at the religious meetings; the walk on the path of 'sahj'— devotional meditation; the trust in the grace of God; the truthful and honest living and the acceptance of the play of 'Karma'— actions.

5.11 Personality

Guru Amardas was a very simple and humble person. Service to humanity was the objective of his life. He knitted strings, in his spare time to earn his own livelihood. He had no material possessions. All his life of guru-ship he worked for the good of others and showed his followers the way to God.

5.12 Guru Amardas and the Early Historians

According to J. Malcolm, author of "Sketch of the Sikhs" (1812), Guru Amardas was distinguished for his activity in preaching the tenets of Guru Nanak; J.D. Cunningham, author of "A History of the Sikhs" (1849) mentions about the successful meeting of Emperor Akbar with the Guru; E. Trumpp, the author of "The Adi Granth" (1877) refers to Guru Amardas as a humble, patient and pious man and calls his compositions preserved in the Guru Granth Sahib simple and clear; C.H. Payne, "A short history of the Sikhs" mentions "Guru Amardas as a zealous preacher and a crusader against the evil practices of sati and purdah.

According to Mohammad Latif, author of "History of Punjab" (1895) and I.B. Bannerji, author of "The Evolution of the Khalsa" Guru Amardas was a successful teacher, and his zeal and activity in preaching, combined with his genial habits and affable disposition secured for him many converts to the new faith. He was a just and wise Guru, humble and patient. The pontificate of Guru Amardas may be regarded as a turning point in the history of Sikhism. The Guru introduced a number of reforms and changes in the ceremonies connected with marriage and death.

TABLE 3

**GURU AMARDAS – THIRD GURU OF THE SIKHS
(1479-1574)**

Father – Baba Tej Bahar

Mother – Mata Lakho

Family Business–

General merchant/farming

Guru Amardas

Place of Birth – Baserke

Date of Birth – 4 May 1479

Religion before becoming a Sikh – Hindu

**MARRIED TO MATA MANSA DEVI
DAUGHTER OF BABA DEVI CHAND
MARRIAGE DATE – 27 NOV 1502 (23 YRS)**

Son

Mohan (1521)

Son

Mohri (1522)

Daughter

Dani (1519)

Daughter

Bhani (1534)

EDUCATION

Place – Home

Subjects– Punjabi,
Religions

PROFESSION

Family Business/ General
Merchant, Provision Store,
Farming

MEETING WITH GURU

The Persuasion— Bibi Amro
(Guru Angad's
daughter) married to
Amardas's nephew.

Time Period — 1540
(61 Yrs)

Reasons— heard Bibi Amro
singing hymns of Guru
Nanak.

THE GURU PERIOD

Place of residence— Goindwal

Period of Guruship— 29 March
1552 — 1st Sept. 1574

TEACHINGS

1. Belief in one formless God; 2. Daily prayers; 3. Honest living;
4. Belief In the grace of God; 5. Belief in the theory of Karma.

CONTRIBUTION TO SIKHISM

1. Tradition of Inter-Caste Marriages; 2. Rejection of the Caste System;
3. Encouragement to widow marriages; 4. Congregational prayers; 5.
- Establishment of Manjis.

RELATED GURDWARAS

Total = 4

Location = Khadur Sahib(1), Goindwal (3)

HYMNS*

Total = 907

Recording In Guru Granth Sahib—
17 Different Raags

*Hymn recited everyday by the Sikhs is Anand Sahib (6 Pauris; first
five & the last)

Language/s used – Punjabi

*As a sign of respect the Guru used the name 'Nanak' instead of his own name as the composer of the hymns. The tradition was followed by the successive Gurus.

SAKHIS/SOURCE

1. Janam Sakhis of Guru Nanak Dev
2. Var of Sat & Balwand
3. Bhat Swayas

IMPORTANT NAMES

Emperor Akbar

THE DEPARTURE

Death—

Date/Year – 1st Sept. 1475 (95 Years).

GURU AMARDAS – THIRD GURU OF THE SIKHS

		Guru's Age
1479	Birth at Baserke	
1502	Marriage with Mata Sulakhni	23
1540	Meeting with Guru Angad	61
1549	Founded Goindwal	70
1552	Anointment as the third Guru of the Sikhs	73
1553	Travels – Kurukshetra	74
1554	Organised first Sikh Baisakhi Mela	75
1559 – 1564	Construction of Baoli at Goindwal	80
1565	Visit by Emperor Akbar	81
1574	Death	90

THE SIKH GURUS

(4)

UNIT 6

Guru Ramdas (1534-1581)

6.1 Birth

Guru Ramdas was born on 24 September 1534 at Choona Mandi, Lahore. His popular name before the Guru-ship was Bhai Jetha.

6.2 Ancestry

Guru Ramdas was a Kshtriya of Sodhi clan. His father was Bhai Haridas and his mother was Mata Daya Kaur. They were both very religious. For a long time after their marriage, no child was born to them. They always prayed to God to bless them with a child. After twelve years of married life and deep devotion, baby Ramdas was born to them. His pet name was Jetha meaning the first born. They loved him very much. Bhai Haridas was not a rich man, but he gave to baby Ramdas everything he wanted. The destiny did not allow the parents to see the future glory of the young Ramdas. They both died when Jetha was only seven years old. His maternal grandmother brought him to Basekay to live with her.

6.3 Childhood

Jetha's grandmother was a poor lady. It was very difficult for her to send Jetha to a school. It was even difficult for her to feed him. Jetha, at the age of nine, started supporting himself and his grandmother by selling boiled-grams in the streets of Basekay. Whenever he would come across hungry or holy men, he would freely distribute his grams amongst

them. For this, many times, he was scolded by his grandmother. For three years Jetha sold grams in Basekay.

6.4 Meeting with Guru Amardas

In 1546, at the age of twelve, Jetha came to Goindwal to visit Guru Amardas with his village folks and never went back. He requested Guru Amardas to accept him as his disciple. Later he became Guru Amardas's most trustworthy devotee and a sincere and dedicated follower. He served the Guru for about twenty eight years before he was anointed as the fourth Guru of the Sikhs.

6.5 Engagement and Marriage

In February 1553, when Jetha was about 19 years old, he was dramatically betrothed to Guru Amardas's younger daughter Bibi Bhani and was soon married to her in March 1553. One day, Mata Ram Kaur, wife of Guru Amardas said to the Guru that Bibi Bhani was now young and should be married as soon as possible. On enquiry from the Guru that what type of boy was in her mind, Mata Ram Kaur pointed to Jetha, who had just entered the room. Guru Amardas said that there was no one like Jetha. Jetha was the right choice for Bibi Bhani. Bibi Bhani later became the most respected woman in the Sikh history; she was the daughter of a Guru, wife of a Guru and later mother of a Guru. She played a very important part in shaping the history of the Sikhs. Jetha had three sons, Prithi Chand born in 1558, Mahadev born in 1560 and Arjan born in 1563.

6.6 The Prophethood

After being put to very hard and difficult tests, Jetha was declared to be the fourth Guru of the Sikhs. On 1st September 1574, a few hours before Guru Amardas left for his heavenly abode he called Baba Budha to anoint Jetha as the Guru of the Sikhs. He put five paisas and a coconut in front of Jetha, bowed and declared him to be the fourth Guru of the Sikhs, hence to be known as Guru Ramdas.

6.7 Composition of Hymns

Guru Ramdas composed 679 hymns during his period of Guruship. Two of his hymns are included in 'Rehras' the evening– time prayer which is read by a devout Sikh every day. He composed hymns in 29 raags. His most popular composition is 'Lavan'– the marriage hymns. According to the Sikh Marriage Act 1909, it is essential that these hymns are read at the time of a Sikh marriage. These hymns are composed in raag Suhi, are four in number and are recorded on page 773 in Guru Granth Sahib. In raag Wadhans he composed two more hymns which are read during a marriage ceremony and are sung on the tunes of 'gorian'.

6.8 Contribution to Sikhism

6.8.1 The foundation of the City of Amritsar

Guru Ramdas bought a piece of land about 40 kms north west of Goindwal for Rs. 700 (Akbari) on which he laid the foundation of the city of Amritsar in 1577.

6.8.2 The re-organisation of the Missionary centres

Guru Ramdas re-organised the 'manjis' established by Guru Amardas and appointed new 'masands' (missionaries). He drew a rule book for the functioning of these manjis. Twice a year the masands would come to Amritsar to report to the Guru for their activities and for depositing the contributions collected by the masands.

6.8.3 The declaration of 'daswand' (one tenth of one's earnings)

The Guru declared that every Sikh must contribute one tenth of his earnings towards the Guru's treasury to finance the projects started by the Guru for the general service of the masses viz., schools, clinics, langar and gurdwaras.

6.8.4 The rules for the Sikh way of life

The Guru codified laws for the Sikh way of life. In one of his 'Vars', composed in raag Gauri, recorded at page 305 in Guru Granth Sahib, he listed the rules which a Sikh must follow in his daily life* e.g., getting up early in the morning; saying morning prayers; remembering God all the time, in happiness and in adversity; serving others and begging God for his blessings. In his another composition, 'Var', raag Srirag, page 91** of Guru Granth Sahib, he composed a pauri (a couplet) in which he instructed that before a Sikh should start any work he must render a prayer to God and must make Him his witness in every action. Yet in another 'Var', raag Sarang, page 1246*** of Guru Granth Sahib, he declared that for a religious man it was not unholy to get wealth, provided he spent that in God's way and gave and lived in comfort.

6.8.5 The rules for the Sikh society

Guru Ramdas also gave a new look and hope for the social set up. He decried the caste system and forbade the Sikhs to practice rituals and idol worship. He also rejected fasting, pilgrimage and ascetic practice as means of God realisation. He launched community projects to bring people of all the different castes together and worship God in a simple and uncomplicated way.

6.8.6 The introduction of the word 'kar seva' – voluntary help

Guru Ramdas coined and introduced the word 'kar seva' and said that all Sikh institutions must be built and raised through 'kar seva' and must belong to the community and not to an individual.

6.9 Teachings

Guru Ramdas taught his followers the unity of God and living in harmony with love and peace. He explained to his disciples the rules so laid down by his predecessors. He said that the love for humanity was the message of Guru Nanak and must be followed by all his disciples. He clarified the meaning of NAM YOGA and SAHAJ YOGA. He said that as the teats of a goat's neck yielded no milk, so yoga without piety yielded no advantage. He said that his Sikhs were householders and would

* ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖ ਅਖਾਏ... (Sloak)

** ਕੀਤਾ ਲੋਤੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ... (Pauri 20)

*** Pauri 22

obtain salvation as members of a household. They need not abandon their families and go in forests or become monks.

6.10 Personality

Guru Ramdas became Guru at the age of forty and held the office for only seven years. But in this short span of time he performed invaluable services to strengthen the house of Guru Nanak Dev. Amongst other contributions to the Sikh nation, the raising of the City of Amritsar and the construction of the pool of nectar are two land marks in the history of the Sikhs, so provided by Guru Ramdas. Sri Chand, Guru Nanak Dev's eldest son, visited the Guru at Goindwal and was most impressed by his humility, hospitality and gentleness. The Guru breathed his last on 1 September, 1581, at the age of 47 at Goindwal.

6.11 Guru Ramdas and the early historians

According to J. Malcolm (Sketch of the Sikhs – 1812), Guru Ramdas had become famous for his piety and organisational skills. J.D. Cunningham (A history of the Sikhs – 1849) wrote that Guru Ramdas was amongst the most revered of the Gurus and was also held in great esteem by the Mughal Emperor Akbar. E. Trumpp (The Adi Granth – 1877) said that the construction of Amritsar and the holy pool helped tremendously in the strengthening of the organisation of the Sikhs, for they had obtained thereby a central place of assembly and worship. Dorothy Fields (The religion of the Sikhs – 1901) stated that the reorganisation of the 'manjis' and 'masands' helped the expansion of the Sikh religion. M.A. Macauliffe (The Sikh religion – 1909) wrote about the missionary work of the Guru and his rationalisation of voluntary donation system. Mohammed Latif (History of the Punjab – 1891) noted that the Guru was a man of considerable merit. He possessed a quiet and peaceful disposition. He lived with piety, devotion, eloquence and energy and kept busy in literary pursuits. I.B. Bannerji (The evolution of the Khalsa) stated that Guru Ramdas earnestly took up the missionary work and sent preachers to different parts of the country to spread the new faith.

TABLE. 4

GURU RAMDAS – FOURTH GURU OF THE SIKHS (1534-1581)

Father – Bhai Haridas
Family Business- Provision
Store

Mother – Mata Daya Kaur

GURU RAMDAS

Place of birth – Lahore

Date of birth – 23rd Sept. 1534

Name before Guruship – Jetha

Religion before becoming a Sikh– Hindu

**MARRIED TO MATA BHANI
DAUGHTER OF GURU AMARDAS
MARRIAGE DATE – MARCH 1553**

Sor.—
Prithi Chand (1558)

Son-
Mahadev (1560)

Son—
Arjan Dev (15-4-
1563)

EDUCATION

Place-Period— No Formal education at Baserkay

1. At Goindwal – Guru Amardas gave Bhai Jetha coaching for about 20 Years.

**Subjects – Religious Studies,
Punjabi & Music.**

PROFESSION

Family Business/

1. Sold boiled grams in the streets of Baserkay
2. Service of Guru Amardas for 28 Years.

MEETING WITH GURU – 1546 (AGE 12 YRS)

The Persuasion – 1. Grand
Mother 2. Friends
Reasons-
For Religious education

Time Period-1546-1574 (28
Years)

THE GURU PERIOD

Place of residence-
1. Goindwal 2. Amritsar
(Ramdas Pur)

Period Of Guruship
(1574-1581) (7 Years)

TEACHINGS

1. Unity of God; 2. Love for humanity; 3 Practice of Nam Yoga; 4.
Practice of Shahj Yoga; 5. Honest & Truthful living.

CONTRIBUTION TO SIKHISM

- 1.Foundation of the City of Amritsar (1577);
2. Payment of Daswand to the Guru's funds;
3. Codification of rules for the Sikh Way of life;
4. The Re-organisation of missionary centres;
5. Social reforms.

RELATED GURDWARAS

Total = 3
Location = Lahore; Goindwal, Amritsar.

HYMNS*

Total = 679 in 30 Raag
Recording in Guru Granth Sahib—
in all Raags except Raag Kedara and Jai Jai Vanti
Most important hymns are 'Lavan'.
Language/s used— Punjabi

*As a sign of respect the Guru used the name 'Nanak' instead of his own as the composer of the hymns. The tradition was followed by the successive Gurus.

SAKHIS/SOURCE

1. Janam Sakhis of Guru Nanak Dev
2. Var of Sat & Balwand
3. Bhat Swayas

IMPORTANT NAMES

Emperor Akbar

THE DEPARTURE

Place of Death — Goindwal
Date/Year — 1 September, 1581 (47 Years)

GURU RAMDAS – FOURTH GURU OF THE SIKHS

		Guru's Age
1534	Born at Choona Mandi– Lahore	
1553	Marriage with Bibi Bhani at Goindwal	19
1558	Birth of Prithi Chand	24
1560	Birth of Mahadev	26
1563	Birth of Arjan Dev	29
1570	Digging of Santokhsar	36
1574	Anointment as the fourth Guru of the Sikhs Founded Amritsar	40
1577	Started Sarover at Amritsar	43
1581	Death	47

THE SIKH GURUS

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UNIT 7

Guru Arjan Dev (1563-1606)

7.1 Birth

Guru Arjan was born on 15 April 1563 at Goindwal. He was the youngest son of his parents and was the first Guru born as a Sikh.

7.2 Ancestry

Guru Arjan Dev was the son of Guru Ramdas and Mata Bhani. He was a Kshtriya of Sodhi clan. He had two older brothers, Prithi Chand and Mahadev. He was the first guru-son chosen to succeed his father. Guru Ramdas tested all his sons and found the youngest, Arjan Dev, worthy of the Guru-ship.

7.3 Childhood and Education

Guru Arjan Dev grew up in the comforts of his parents' house. He had his education first in Goindwal and then in Amritsar. He studied languages, religion, history and music.

7.4 Marriage

Arjan Dev got married to Mata Ganga, daughter of Bhai Kishen Chand of village Meo, district Jullundur, in 1579, when he was only sixteen years old. His only child was Hargobind, later Guru Hargobind, born in 1595, sixteen years after his marriage.

7.5 The Prophethood

Arjan Dev was anointed as the fifth Guru of the Sikhs on 1st September 1581 by Bhai Budha. Guru Ramdas put five paisa and a coconut in front of Arjan Dev, and bowed to him. Bhai Budha put the saffron mark on his forehead and declared him the successor of Guru Ramdas. Guru Ramdas breathed his last on the same day. Guru Arjan was only eighteen years old when he became the Guru. Before him, Guru Nanak had been declared a prophet (at the age of 38) when he came back from the house of God and re-emerged in the river Bein; Guru Angad, Guru Amardas and Guru Ramdas were anointed Gurus at the ages of 35, 73 and 40 respectively. Thus Guru Arjan was the youngest of all the gurus before him.

7.6 Composition of Hymns

Guru Arjan composed hymns in all the raags used in Guru Granth Sahib except raag Jai Jai Vanti. Total raags used in Guru Granth Sahib are 30. His total compositions are 2218 hymns which are forty percent of the total compositions included in Guru Granth Sahib. All his compositions are revelations and show a way to be one with God. Sukhmani, meaning a song of peace, a scholarly composition of the Guru is read by a devoted Sikh every day. Baramah, another composition of the Guru is read at the start of every month to invoke God's blessings.

7.7 Contribution to Sikhism

7.7.1 Transformation of a sect into a religion

Guru Arjan was a born Sikh. He was the son of the revered personalities Guru Ramdas and Mata Bhani. He had the best possible education. He grew up to be a scholar, an administrator, an organiser and an exponent of religious scriptures. He remained Guru for twenty five years and his works transformed Sikhism from a sect into a religion.

7.7.2 Compilation of Pothi Sahib, later known as Guru Granth Sahib

Guru Arjan gave to the Sikhs their holy book, first known as Pothi Sahib, then called Adi Granth and later known as Guru Granth Sahib. It took him more than three years to collect the relevant material, to select the authentic hymns, to arrange them in a definite style and then to compile them in the form of a Granth. He conceived the idea to prepare such a volume in 1600, started working on it in 1601 and completed and installed it in Harimandir Sahib (now known as Golden Temple) on 16 August 1604.

7.7.3 The construction of Harimandir Sahib (Golden Temple)

Another important contribution of Guru Arjan, to the Sikhs in particular and humanity in general, is the designing and construction of holiest of the holy Sikh shrine, Hari-Mandir Sahib. The foundation stone of the temple was laid on 23 December 1588 by a Muslim saint, Faquir Mian Mir. Unlike other religious places, the Hari-Mandir is built on a lower plinth. The idea was that God could be realised only by bending low in humility and submission. The Shrine has been given four doors, opening in different directions. The message was that the doors of this house of God were open to all, irrespective of their religions, castes or nationalities. The shrine was to have no images, idols or pictures for worship. The focal point was to be the holy Granth, and the mode of worship was the singing of hymns selected from Granth Sahib.

7.7.4 The Conversion of Sangtias to Masands

Guru Arjan reorganised Sikh centres, known as Manjis, started by Guru Amardas to propagate the Sikh tenets and to collect voluntary contribution from the devotees. Guru Arjan elevated the position of the head of centres from Sangtias to Masands meaning nobles. The Sikhs living far and near, were to give one tenth of their earnings to the Masands, who, after deducting their commission, which was fixed as one third of the collections, were to remit the balance to the Guru. The masand network was a very important institution created first by Guru Amardas and later reshaped by Guru Arjan. These masands later became corrupt and Guru Gobind Singh, the tenth Sikh Guru abolished them altogether.

7.7.5 The building of shrines for the missionary work

Guru Arjan built a number of other gurdwaras as a part of his missionary work. Gurdwaras of Taran, Taran Sahib, Kartarpur Sahib, Baoli Sahib (Lahore, birth place of Guru Ramdas) and Chherta Sahib (birth place of Guru Hargobind) are the important ones.

7.7.6 The change of trade from agriculture to business and professions

So far the main means of a livelihood of the Sikhs was agriculture. The Guru encouraged them to start business and to educate themselves to become teachers, musicians, carpenters, masons, painters and artistes. With the encouragement of the Guru the Sikhs became famous traders in cattle and horses and also earned name in professional traders.

7.7.7 Life Style

From Guru Arjan Dev's times the life style of the house of Sikh gurus was completely changed. The aristocracy took over naivety. The Guru denounced the path of renouncing the worldly comforts. He upheld that the spiritual life and gratified homely living were two aspects of the same coin. He was a prince of his times. He had a large stable; he kept horses, elephants and carriages and appointed housekeepers and security guards. Despite all these princely luxuries he was a perfect saint and a humble teacher. He was approachable to all. His followers called him 'Sacha Padsha'—the true king, who could lead the human soul to salvation.

7.7.8 Personality

Guru Arjan Dev was a linguist. He knew more than six languages. He was a great exponent of religious scriptures. He was a poet par excellence and an eminent scholar. It was his genius which put Sikhism on the path to being a world religion. He was also a great orator. It was in his period when maximum number of people became Sikhs. Twice, Akbar the Emperor of India, visited him to have his blessings. Akbar also made an offering to Granth Sahib on his second visit to the Guru.

Guru Arjan was a prophet. More than two fifths of the hymns recorded in Guru Granth Sahib are composed by him. There is melody, rhythm and

a divine message in every hymn he has composed. Sukhmani Sahib, one of his hymns, which is recited by the devout Sikhs every morning along with Guru Nanak Dev's Japji, is also recited both at the time of joy and sorrow in a Sikh family.

7.8 Teachings

Guru Arjan Dev's teachings are contained in his hymns recorded in Granth Sahib. His compositions, Bara Mah (twelve months), Bawan Akhri (fifty two letters of an alphabet), Chaubole (utterance of four persons), Samman, Moosan, Jamal and Patang), Fune (repetition), Gatha (story), Sukhmani (song of peace) and Vars of raags Basant, Gauri, Maru and Ramkali are very popular amongst the Sikh scholars.

The Guru said that God was love and could be realised only by loving others and that the best religion was to utter and remember God's name with love and humility. According to him there was only one God of the whole universe, who was both Nirgun— formless and Sagun— manifest. He instructed that every one must pray to God and beg Him for His blessings. He emphasised that one's prayers must include— a request to God for giving us His shelter, the company of the saints and forgiveness for our sins and wrongs; a thanks for all His gifts, honours, rewards and bounties; an appeal for protection from the wicked and the tyrant and a petition to grant us peace of mind and happiness.

He said that a person must cherish to become Jiwan-Mukt (enlightened one) in this life. The reading, listening and believing in the holy scriptures were essential to become a Jiwan-Mukt.

7.9 The Martyrdom

Guru Arjan Dev died at the young age of 43. He is the first martyr of the Sikh history. He was tortured to death, by the orders of Emperor Jehangir and at the hands of Chandu Shah, a diwan (minister) in the finance ministry of Delhi. He breathed his last on 30 May 1606 at Lahore.

The Guru worked tirelessly for 25 years to transform the young Sikh movement into a national religion later to become a world religion. In this period a large number of devotees became Sikhs. But this period also witnessed a significant increase in the number of people who became enemies of the Guru and the Sikh movement. These people could not

tolerate the success of the mission of the Guru. They became jealous of him. The death of the Guru was a result of a conspiracy of five common enemies. They included :

7.9.1 Prithi Chand and his son Mehrban

Prithi Chand was the elder brother of the Guru and Mehrban was his nephew. They wanted to get the Guru killed so that Prithi Chand could take over the Guru-ship.

7.9.2 Chandu Shah

Diwan Chandu Shah became Guru's enemy when the latter refused to accept Chandu Shah's offer to the marriage of his daughter with Guru's son, Hargobind.

7.9.3 Sulahi Khan

Sulahi Khan was the Mughal Officer of Batala. He was against the Muslim conversion to Sikhism. He wanted to eliminate the Guru to halt this conversion.

7.9.4 Sheikh Ahmed Faruqui Sirhindi

Sheikh Ahmed Faruqui Sirhindi was a leader of a Muslim sect. He was a revivalist of Islam. He declared Guru Arjan as a 'kafir' (infidel) and wanted his death.

7.9.5 Emperor Jehangir

After the death of Emperor Akbar, a war of succession was fought between Prince Salim (later known as Jehangir) and his young son Khusrau. Prince Salim became the emperor and Khusrau was first blinded and then put to death. Before his death, Khusrau escaped and took shelter with the Guru and also took some financial help from him to procure food and shelter for survival. Jehangir, declared this act of the Guru as treason. He had already been briefed by Prithi Chand, Mehrban, Sulahi Khan, Chandu Shah and Sheikh Ahmed Faruqui regarding Guru's missionary work which they called as anti-muslim. Jehangir was looking for an excuse to punish the Guru. This act of the Guru gave him ammunition to eliminate him. He issued orders to arrest the Guru and to put him to death. The Guru was tied to a pillar and boiling water was

poured on his body. His feet and legs were covered with hot sand. He was asked to sit on a burning hot plate. His body became red with boils and burns. The torture lasted for four full days. Early on the fifth day the Guru was asked to take a dip in the waters of river Ravi, so that the cold water of the river could give him more pain. The strong currents of the river carried his body away and he died.

Before the orders of the arrest were served on the Guru, Jehangir offered him a choice of converting to Islam. The Guru refused the offer and chose to die rather than give away his faith.

7.10 Guru Arjan and the early historians

According to J. Malcolm (Sketch of the Sikhs– 1812), Guru Arjan gave consistent form and order to the religion of the Sikhs; J.D. Cunningham (History of the Sikhs– 1849) observed that during the ministry of Guru Arjan Dev, the principles of Guru Nanak Dev took a firm hold on the minds of his followers ; E. Trumpp (Adi Granth– 1877) mentioned that Guru Arjan Dev had a great talent for organisation and the Sikh community increased considerably and spread fast over Punjab under his versatile administration; C.H. Payne (A Short History of the Sikhs) called the Guru as the law-giver; Dorothy Field (The Religion of the Sikhs– 1901) said that the Guru was a very notable figure. He possessed a remarkably handsome appearance and was a fine poet as well as a man of great practical ability; M.A. Macauliff (The Sikh religion-1909) wrote that the Guru was a symbol of piety, devotion and 'Nam Simran' and Mohammad Latif (History of Punjab-1891) mentioned that the Guru Arjan Dev was an energetic and aspiring Guru and he organised the Sikhs into a national religion.

TABLE. 5

**GURU ARJAN DEV- FIFTH GURU OF THE SIKHS
(1563-1606)**

Father – Guru Ramdas

Mother – Mata Bhani

Fourth Guru of the Sikhs

GURU ARJAN DEV

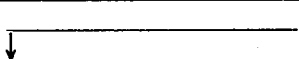
Place of birth — Goindwal

Date of birth - 15 April 1563

Name before Guruship – Arjan Dev

Religion – Sikh

**MARRIED TO MATA GANGA
DAUGHTER OF SHRI KRISHANCHAND
MARRIAGE DATE - 1579 (16 YEARS)**



Son-
(Guru) Hargobind (1595)

EDUCATION

Place – Goindwal, Amritsar

Period – 13 Years

Subjects – Punjabi, Religions,

Sanskrit, Arithmetic

PROFESSION

Family business-None

Fifth Guru of the Sikhs

MEETING WITH GURU

The Persuasion – Guru
Ramdas

Reasons – Son – youngest
Son of Guru Ramdas

Time Period – -18 Years.

THE GURU PERIOD

Place of residence– Goindwal,
Amritsar

Period of Guruship- 15 Sept. 1581–
30 May 1606 (25 Yrs)

TEACHINGS

1. Unity of God; 2 Worship only Nirgun aspect of God; 3. Daily Prayers;
4. Prayers to include a request, a thanks and an appeal.

CONTRIBUTION TO SIKHISM

1. Transformation of Sikh sect to Religion;
2. Compilation of Guru Granth Sahib;
3. Construction of Harimandir Sahib;
4. Conversion of Sangatias to Masands;
5. Construction of 4 other Shrines;
6. Change of profession of the Sikhs (From Agriculture to Business).

RELATED GURDWARAS

Total = 12

Location = Kartarpur (3), Goindwal (1), Tarantaran (1), Amritsar (1),
Chharta (1), Lahore (5).

HYMNS*

Total = 2218

Recording In Guru Granth Sahib-

In 30 Raags (Except Raag Jai Jai Vanti)

Language/s used – Punjabi, Sanskrit, Sindhi, Lehndi

SAKHIS/SOURCE

1. Mohsin Fani – Author Dabistan
2. Bhai Gurdas
3. Bhat Swayas

IMPORTANT NAMES

1. Emperor Jehangir 2. Prince Khusrav 3. Chandu Shah 4. Sulahi Khan

THE DEPARTURE

Place of death – Lahore

Date/Year – 30 May 1606

OTHER POINTS TO REMEMBER

1. First Guru at the young age of 18
2. First Son-Guru
3. First Guru born In Sikh family
4. First martyr of Sikh history

GURU ARJAN DEV - THE FIFTH GURU OF THE SIKHS

Guru's Age

1563	Born at Goindwal	
1579	Marriage with 'Mata Ganga	16
1581	Anointed as the fifth Guru of the Sikhs	18
1588 (28 Dec)	Foundation stone of Harimandir by Mian Mir	25
1595	Birth-Guru Hargobind	32
1598	Emperor Akbar's visit at Goindwal	35
1601	Started compilation of Guru Granth Sahib	38
1603	Visited Baba Mohan for the collection of Mohan Pothis	40
1604	Completion and installation of Guru Granth Sahib at Harimandir	41
1605	Emperor Akbar's stay at Batala, inspection of Guru Granth Sahib and gift of estates and gold coins for the spread of word of God as contained in Granth Sahib	42
1605 (October)	Prince Khusrau's (Akbar's grandson and Jehangir's son) visit	42
1606	Martyrdom at Lahore	43
CONSTRUCTION OF GURDWARAS		
1586	Harimandir sarovar surfaced	23
1588	Completed Santokhsar	25

1588	Founded Harimandir	25
1590	Taran Taran - Sarovar started	27
1593	Kartarpur (Jallandar) founded	30
1596	Taran Taran-Harimandir founded	33
1597	Chherta Sahib Gurdwara founded	34
1597	Gobindpur founded	34
1599	Baoli Sahib at Lahore founded	36
1602-3	Ramsar (Amritsar) founded and completed	39-40

THE SIKH GURUS

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UNIT 8

Guru Hargobind (1595-1644)

8.1 Birth and Ancestry

Guru Hargobind was born on 19 June 1595 in the village Wadali, 8 kilometres west of Amritsar. His father, Guru Arjan Dev was tortured to death by the Moguls and breathed his last on 30 May 1606, in Lahore, when Hargobind was only eleven years old. His upbringing then fell completely on his mother Mata Ganga. The Sikh chronicles narrate a very interesting anecdote relating to the birth of Hargobind. They say that for fifteen years after Guru Arjan's marriage he had no child. Once, his wife, Mata Ganga wept in front of him and said that he granted people all their wishes, why did not he grant her a son as well. The Guru advised her to go to Baba Budha, who was a true and perfect Sikh and had the unique honour to anoint five Gurus, and request him for a boon. Mata Ganga, soon made preparations to go to the aged seer. She ordered her cooks to prepare the best food and reached Baba Budha at Chherta Sahib, with a large entourage, riding an expensive carriage, with baskets full of luxurious food. On seeing the rising dust made by the horses of Mata Ganga's caravan, Baba Budha resented and abruptly asked what stampede had occurred in the Guru's house that Mata Ganga had come to him with such a confusion of men and goods. He did not give her any boon. She returned to Amritsar, lost in grief. She told the whole episode to Guru Arjan. The Guru smiled and said that the holy saints should be served with humility and respect, and not with show of position, power and richness. He told her to grind wheat and grams with her own hands, to cook and bake the food herself and churn the butter and buttermilk early in the morning and then to go to the saint on foot and alone. Mata Ganga followed the advice of Guru Arjan Dev and walked barefoot to the

house where Baba Budha lived. Baba Budha saw her coming on foot, with basket of food on her head and singing the hymns of Guru Nank Dev. This time he stood up and greeted her. He was deeply pleased with the humility of Mata Ganga. While eating the food, he broke an onion with his fist and prophesied that a son would soon be born to Mata Ganga, who would be very handsome and brave and would crush the enemies of Guru Nanak Dev's house, just as he had crushed that piece of onion with his own hands. A year later, Mata Ganga gave birth to a son who was named Hargobind.

8.2 Childhood and Education

Hargobind's childhood passed in great turmoils and challenges. His uncle Prithi Chand and aunt Karmo tried many tricks to kill him, so that the Guruship, after Guru Arjan Dev, could pass to their family. Thus the whole of Hargobind's childhood passed in fear and protection. His education was arranged indoors. He was trained not only in languages and religious philosophy but also in horse riding and weaponry.

8.3 Marriage

Guru Hargobind had three wives. In 1607 he got married to Mata Damodri, daughter of Bhai Narain Das of village Dalla. He had three children from this marriage, Baba Gurditta born in 1613, Bibi Viro born in 1615 and Baba Ani Rai born in 1616. His second marriage was with Mata Nanaki, daughter of Baba Hari Chand of Bakal, in 1613. He had two sons from this marriage. Baba Atal Rai, born in 1619 and Guru Tegh Bahadur born in 1621. His third marriage was with Mata Mahadevi, daughter of Baba Daya Ram Marwaha of village Mandiali in 1615. He had one son Baba Suraj Mal, from his marriage, born in 1617.

8.4 The Prophethood

Just after the sad demise of Guru Arjan Dev, Baba Budha anointed Hargobind as the sixth Guru of the Sikhs. This ceremony took place on 25 May 1606. Guru Arjan had sent to Hargobind, five paisas and a coconut through a messenger. Baba Budha put those in front of Hargobind and applied a 'tilak' (saffron mark) on his forehead, bowed to him and declared him to be the next Guru of the Sikhs. The Guru then asked Bhai Budha to adorn him with a sword. Baba Budha who had not

handled a sword before, tied it on the wrong side of the Guru. On realising his mistake he wanted to move it to the right side, but the Guru said not to remove that sword, but instead to put another one on the right side, which Baba Budha did. Thus the Guru wore two swords simultaneously. He declared that one sword represented 'Piri' (spirituality or Bhakti) and other represented 'Miri' (Temporality or Shakti). He told his followers that in the Guru's house spiritual and temporal powers would be combined. He declared that his rosary would be the sword-belt and he would wear the emblem of royalty on his turban. He instructed his Sikhs to keep a sword and a horse and always recite the name of God from their lips.

8.5 Contribution to Sikhism

8.5.1 The concept of Miri and Piri

Guru Hargobind gave to Sikhism the concept of Miri and Piri. He carried the torch lit by Guru Nanak Dev, but added to it the lustre of sword. He wore two swords, depicting his temporal and spiritual authority, but never allowed the temporal aspect to supersede or overcome the spiritual aspect.

8.5.2 The construction of Gurdwaras

From 1612 to 1627, the Guru streamlined his hold on his duties. He travelled to the North up to Kashmir and to the east up to Pilibhit. All along the route of his travels, he had Gurdwaras built. The most important shrine built by him was Akal Takhat at Amritsar. It was constructed in 1606. Harimandir was the seat of his spiritual authority, whereas Akal Takhat was the seat of his temporal authority. Here he sat like a king and awarded honours and punishments. He also appointed new missionaries who could initiate the converts into the new faith of Guru Nanak Dev.

8.5.3 The Concept of Raj-Yogi

Guru Hargobind transformed the saints into soldiers. He instructed that the resort to arms was, sometimes, necessary to eliminate evil and to protect the innocent. He inculcated a spirit of bravery into the minds of his followers. he was a Raj Yogi, both a soldier and a saint, and he wanted his followers to be the same. He was a prophet and a spiritual

leader but like, Lord Krishna and Prophet Muhammad was ready to take up arms for a moral and a just cause.

8.5.4 Saintliness within and worldliness without

In 1634 the Guru met Samrath Ram Das, a saint from Maharastra, at Srinagar (Garwal). The saint was surprised to see all the pomp and show of the Guru, his wearing of two swords, his personal army of soldiers and stable of horses. He asked the Guru, "I hear that you are the successor of Guru Nanak. Guru Nanak had renounced the world, while you wear two swords, keep horses and an army, and people call you 'The True King'. What kind of a saint are you?". Guru Hargobind replied "Saintliness within, worldliness without; arms are for poor man's protection and enemy's destruction; Nanak gave up the world and he (Hargobind) gave up the worldliness."

8.5.5 The wife is man's conscience

In 1635, the Guru met Shah Daula at Gujarat. Shah Daula asked the Guru, "How can a Hindu be a fakir ? How can you be a religious man, when you have a wife and children, and possesses worldly wealth ?" The Guru replied, "A wife is her man's conscience, his children continue his memory and wealth gives him his sustenance. As for a fakir, he is neither a Hindu nor a Musalmaan."

8.5.6 The introduction of morning chowkies (choirs)

Guru Hargobind introduced the custom of 'chowkies' (choirs), moving, at night, around the Hari Mandir with the blare of trumpets and flare of torches, singing hymns in stirring tunes. Later these choirs became very famous and were organised regularly at all Gurpurbs (fairs related to Sikh Gurus).

8.6 Guru's arrest

On the instruction of Emperor Jehangir the Guru was arrested, without any apparent reason, and imprisoned in a political prison at Gwalior for about two years, from 1612 to 1614. Prithi Chand, Guru's uncle and Chandu Shah, a government minister and an architect of Guru Arjan's torturous death played a part in designing the plot of the Guru's arrest. Jehangir, later realised his mistake and issued an order for the Guru's

immediate release. On the Guru's recommendation, the authorities also released 52 more prisoners with the Guru. For this recommendation of the Guru, the Guru was called 'Bandi Chor Guru' (captivity-release Guru) by his followers.

8.7 Guru's Battles

Emperor Jehangir died on 7 November, 1627 and his son Shah Jahan succeeded him as the Emperor on 24 February 1628. Under the reign of Shah Jahan, the Guru had to fight five battles with the Mughal soldiers from 1621 to 1635, for the survival of the young Sikh religion. All the battles fought were won by the Guru, they all were of defensive character and were not intended to carve out a state for the Guru himself. (see page 197)

8.8 Retirement to Kiratpur

At the foot of Shivalik hills, the Guru spent the last nine years of his life. He built a beautiful gurdwara at this place, later known as Gurdwara Kiratpur Sahib. Here he breathed his last on 3 March 1644 at the age of forty nine.

8.9 Guru Hargobind and the Early Historians

According to J.D. Cunningham (A History of the Sikhs— 1849) although the Guru led a very busy life, he never forgot his divine character; M.A. Macauliff (The Sikh Religion— 1909) mentioned Guru Hargobind as a brave and fearless soldier and a great saint; I.B. Bannerji (The evolution of the Khalsa) described the Guru as a great organiser. According to him Guru's planning and decision making policy were superb. A.C. Bannerji (Guru Nanak to Guru Gobind Singh) mentioned Guru's both military and spiritual superiority. He called the Guru a national hero.

TABLE 6

GURU HARGOBIND – SIXTH GURU OF THE SIKHS (1595– 1644) (49 YRS)

Father – Guru Arjan Dev

Mother – Mata Ganga

GURU HARGOBIND

**Place of Birth – Wadali
(Chherta)**

Date of birth-- -19-6-1595

Name Before Guruship—

Hargobind

Religion – Sikh

THREE MARRIAGES:	GURU'S AGE AT MARRIAGE
1. 1961	25
2. 1962	26
3. 1963	27

MATA DAMODRI (1607)– DIED 1631

12 YRS

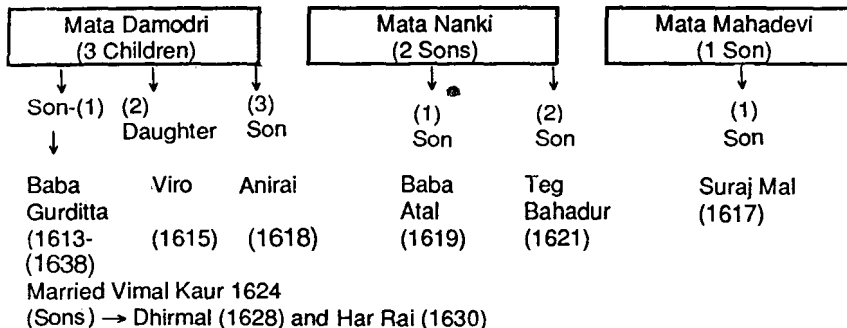
MATA NANKI (1613)– DIED 1678

18 YEARS

MATA MAHADEVI (1615)– DIED 1645

20 YEARS

MARRIAGES DATES – 1607, 1613, 1615



EDUCATION

Place - Amritsar
Period - Six Years

Subjects - Punjabi, Religions, Horse
Riding.

BATTLES

Seven battles with Mughals
(Emperor - Shah Jehan)
Period - 1628– 1635 (7 Years)

GURU'S ARREST (AGE 19)

Place of confinement
Fort of Gwalior

Time Period - Imprisonment
1612 – 1614.

THE GURU PERIOD

Place of residence—
Amritsar, Kiratpur (Last 9 Yrs)

Period of Guruship-
(25 - 5 - 1606) - (3 - 3-1644)
38 Years

TEACHINGS

1. Unity of God
2. Chaukian (Choirs)
3. Congregational prayers
4. Saint– Soldier

CONTRIBUTION TO SIKHISM

1. Concept of Miri & Piri; 2. Construction of Akal Takhat (1606); 3. Concept of Raj-Yogi; 4. Saintliness

RELATED GURDWARAS

Total = 16

Location =

Amritsar, Kiratpur, Kashmir

HYMNS

Total = None

It is said that tunes of some of the Vars were set by Guru Hargobind.

SAKHIS/SOURCE

1. Varan Bhai Gurdas
2. Mohsin Fani-Dabistan

IMPORTANT NAMES

Shah Jehan, Jehangir (Died Oct. 1627)

THE DEPARTURE

Place of death – Kiratpur

Date/Year – 3-3-1644

GURU HARGOBIND - SIXTH GURU OF THE SIKHS

		Guru's Age
1595	Born at Wadali, Chherta	
1604	Marriage with Mata Damodri (who died in 1631)	9
1606	Anointed as the Sixth Guru of the Sikhs, Construction of Akal Takhat	11
1608	Completion of Akal Takhat – Bhai Gurdas first Jathedar	13
1612	Imprisoned in the fort of Gwalior	17
1613	Birth of Baba Gurditta (son of Damodri) (died in 1638 - at the age of 25) (Dhirmal and Guru Har Rai were the sons of Baba Gurditta)	18
1614	Released from the prison	19
1614	Marriage with Mata Nanki (who died in 1678)	19
1615	Birth of Bibi Viro (daughter of Damodri)	20
1615	Marriage with Mata Mahadevi (who died in 1645)	22
1617	Birth of Suraj Mal (son of Mahadevi)	
1618	Birth of Ani Rai (son of Damodri) (died 1644 - at the age of 26)	23
1619	Birth of Baba Atal (son of Nanki) (died in 1628 - at the age of 9)	24

1621	Birth of Tegh Bahadur (son of Nanki)	26
1628-35	Battles with the Moghuls when Shah Jahan was the emperor of India (see page 197)	33-40
1635	Moved to Kiratpur from Amritsar	40
1644	Died at Kiratpur	49

THE SIKH GURUS

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UNIT 9

Guru Har Rai (1630-1661)

9.1 Birth and Ancestry

Guru Har Rai was born on Saturday, 16 January 1630 at Kiratpur, district Hoshiarpur. His father was Baba Gurditta, the eldest son of Guru Hargobind, and his mother was Mata Nihal Kaur. He was the second grandson of Guru Hargobind, the first being Baba Dhir Mal. The Guru, like his grandfather, was a saint-soldier, well built in body and very strong in mind and heart. Being a direct male descendant of Guru Ramdas, he was of a Sodhi clan.

9.2 Childhood and Education

Guru Har Rai spent his childhood at Kiratpur. All his education, both in weaponry and languages and religious studies took place there. He was brought up under the direct care of Guru Hargobind. He was very tender-hearted, compassionate and a loving person. One day, during his childhood, when he was walking in a garden his robe got tangled with a bush and broke stems of some flowers which fell to the ground. The sight was too much for him and brought tears to his eyes.

9.3 Marriage

Guru Har Rai was married to Mata Krishen Kaur, daughter of Baba Daya Ram, of Buland-shair, Uttar Pradesh, on 18 June 1640, when he was about ten years old. He had two sons, Ramrai born in 1646, when Har Rai was sixteen years old and Harkrishan, born in 1656, when the Guru was twenty six years old.

9.4 The Prophethood

Guru Hargobind had five sons, three of whom had died during his life time. of the two who had survived him, Suraj Mal, born in 1617 was a worldly man, with only a moderate interest in religion, and Tegh Bahadur, born in 1621, was a recluse. So by the command of Guru Hargobind, the young Har Rai, grand son of the Guru, who was then fourteen years old, was anointed as the seventh Guru of the Sikhs. The ceremony was performed by Baba Bhana, son of Baba Budha, who had had the unique honour of anointing the five Sikh Gurus, from Guru Angad to Guru Hargobind, but had since died. Just before his death, on the eve of 3 March 1644, Guru Hargobind put five paisas and a coconut before Har Rai, bowed to him and Baba Bhana put on his forehead the saffron mark and declared him to be the seventh Guru of the Sikhs.

Guru Har Rai spent one year after his Guru-ship, in Kiratpur and then moved to Nahan, in the hilly country of Raja Karam Prakash. He lived there for twelve years.

9.5 Contribution to Sikhism

9.5.1 The daily prayers

Guru Har Rai made the daily prayers compulsory for every Sikh. He said that as the water and soap was essential to clean a body, so the prayers were essential for the cleansing of one's heart and mind.

9.5.2 The new concept of Langar

The Guru instructed all the Sikhs, living far and near, to open their kitchens for the hungry at all times. He said that the langar did not mean free kitchen only at the Gurdwara; it also meant free kitchen at every Sikh home.

9.5.3 The dispensaries and clinics

The Guru opened free clinics attached to the Sikh gurdwaras for the needy. At Kiratpur he opened one of the biggest drug stores of the times. Therein he stored expensive and rare medicines. Once, even Emperor Shah Jahan had to get medicines from there, for his son Dara Shiko.

9.5.4 A unique zoo at Kiratpur

Guru Har Rai loved animals and birds. He built a very big zoo at Kiratpur where he kept, nursed and treated wounded animals and birds. Most of the treatment he did with his own miraculous hands, though he had employed a large team of veterinary surgeons.

9.5.5 The creation of 'Bakhshish' (missionary centres)

The Guru opened three new missionary centres and named them as 'Bakhshishs'. The centres were at Baramulla under Baba Suthre Shah; at Bihar under Baba Bhagat Bhagwan and at Kasur under Baba Pheru.

9.5.6 The consolidation of the Administration

The Guru consolidated and rationalised the existing structure of the Sikh movement. He drafted a new rule book for the Sikh centres and sent emissaries all over India, to educate the local 'Masands', in the new laws. The building of schools, langars and clinics were made compulsory with every Gurdwara. The verbal system of accounting for the local donations was replaced by written statements from the 'Masands'. A system of audit of accounts was also introduced. Strict spending restrictions were introduced at all the centres. A method of receiving complaints against the local 'masands' was also introduced.

9.6 Teachings

9.6.1 Love of God and man

Guru Har Rai stressed self discipline and love of God and man as the basic qualities of a person. His intense love for man can be better understood in his own words: "You can repair or rebuild a temple or a mosque, but not a broken heart."

9.6.2 The correct pronouncement of the Gurubani

The Guru taught his followers that the 'Gurubani' should be read and uttered correctly and under no circumstances the words be changed or mis-spelled. The Guru disowned his own son, Ramrai, when he dared to change a word of Guru Nanak Dev's hymns. The Guru said, "The

Guruship is like a tiger's milk which can only be contained in a golden cup. Only he who is ready to devote his life thereto is worthy of it."

9.6.3 The parables

The Guru used a variety of parables to make his teaching more effective. He said that a man with one hand broke flowers and with the other he offered them, but the flowers perfumed both hands alike and the axe, although cut the Sandal-tree, yet it perfumed the axe. He commanded that the Sikhs should always return good for evil.

9.7 Personality and Life-Events

9.7.1

Guru Har Rai had retired to Nahan to avoid confrontation with his elder brother Dhirmal, who had set himself up as the Guru at Kārtarpur and was in possession of the original copy of Granth Sahib, and to avoid Mehrban, son of Prithi Chand, Guru's great-grand uncle, who had taken over control of Harimandir and had declared himself as the Guru at Amritsar. Guru Har Rai lived at Nahan for twelve years though he did visit other Sikh places for short intervals.

9.7.2 Invitation by Emperor Aurangzeb

In 1661, Emperor Aurangzeb sent an invitation to the Guru to come to Delhi. The Guru sent his older son Ramrai to represent him in the court. Ramrai, who was about fifteen years old was awed by the splendour of the Royal court and did commit serious blunders, which were later not forgiven by Guru Har Rai and Ramrai was ordered not to see his father again. The major mistakes committed included showing miracles to the Emperor to prove the spirituality of the house of Guru Nanak Dev and deliberately changing of a word in one of the hymns of Guru Nanak Dev, to please the Royal courtiers.

9.7.3 Guru's untimely death

Guru Har Rai was a prophet, a sage and the successor of Guru Nanak Dev's throne. But he was also a father, a father who loved his children immensely. The actions of Ramrai hurt him very deeply. He took all that

pain to his heart and died soon afterwards. He breathed his last on 6 October, 1661 at the young age of 31 years.

9.8 Guru Har Rai and the Early Historians

According to J. Malcolm (Sketch of the Sikhs – 1812) Guru Har Rai's pontificate was relatively peaceful; J.D. Cunningham (A History of Sikhs – 1849) mentioned that Guru's ministry was mild and peaceful and many converts of higher status owed their origin to the tranquil pontificate of the Guru; E. Trumpp (The Adi Granth – 1872) stated that the Guru was wise and sensible and possessed a peaceful disposition; D. Fields (The Religion of the Sikhs – 1901) referred that during Guru Har Rai's ministry, Guru Nanak Dev's teachings were faithfully adhered to and the followers remained a strong religious body. M.A. Macauliff (The Sikh Religion – 1909) mentioned that the Guru was a great preacher of love and discipline. His sermons were a very important factor in the spreading of Sikhism.

TABLE 7

**GURU HAR RAI - SEVENTH GURU OF THE SIKHS
1630 - 1661 (31 YRS.)**

Father - Baba Gurditta

Mother - Mata Vimal Kaur

GURU HAR RAI

Place of Birth – Kiratpur
Religion – Sikh

Date of Birth – 16 Jan. 1630

**MARRIED TO MATA KRISHAN KAUR
DAUGHTER OF BABA DAYA RAM
MARRIAGE DATE – 18 JUNE 1640 (10 YRS)**

↓
Son-
Ramrai (1646)

↓
Son-
Harkrishen (1656)

EDUCATION

Place - Kiratpur
Period - 1635-1644

Subjects - Punjabi, Religions

CONFLICTS

1. Elder Brother - Dhirmal, who
a. took possession of Guru
Granth Sahib
b. declared himself guru &
took over the residence at
Kiratpur

2. Mehrban (Son of Prithi
Chand), who
a. took possession of
Harmandir and
b. declared himself guru at
Amritsar.

**INVITATION OF AURANGZEB
1661**

Time Period - 1661

Reasons – a. Aurangzeb had complaints from Dhirmal & Muslim fundamentalists.

Results – a. The Guru sent his elder son Ram Rai

b. Ram Rai dared to change a line of Guru Nanak's hymn to please the Emperor

THE GURU PERIOD

Place of residence-
Kiratpur-Nahan

Period of Guruship-
(8-3-1644 – 6th Oct 1661) (Age - 14)

TEACHINGS

1. Unity of God 2. Daily prayers 3. Love of God 4. Love for man
5. correct pronunciation of Gurbani

CONTRIBUTION TO SIKHISM

1. New concept of langar (langar at home); 2. Dispensaries & clinics (free for all); 3. Unique/first zoo; 4. Opening of 3 new missionary centres at Barmaula, Bihar and Kasur; 5. Consolidation of administration; 6. Teaching by parables.

RELATED GURDWARAS

Total = 13

Location = Amritsar 4, Gwalior 1, Srinagar 1, Gujrat 1, Wazirabad 1, Kartarpur 2, Lahore 1, Kiratpur 2.

HYMNS

Total = None

SAKHIS/SOURCE

1. Gurbilas Path Shahi Dus – Koer Singh 1751
2. Bansiwala Dus Patshahian – Kesar Singh Chhiber 1769
3. Mehma Parkash – Sarup Das Bhalla

IMPORTANT NAMES

Aurangzeb

THE DEPARTURE

Place of death – Nahan

Date/Year – 6 October, 1661

GURU HAR RAI - SEVENTH GURU OF THE SIKHS

		Guru's Age
1630	Born at Kiratpur, younger son of Baba Gurditta	
1640	Marriage with Mata Kishen Kaur	10
1644	Anointed as the seventh Guru of the Sikhs	14
1645	Moved to Nahan to avoid confrontation with elder brother, Dhirmal	15
1646	Birth of Ramrai	16
1656	Birth of Harkrishen	26
1657	Moved back to Kiratpur	27
1658	Dara Shikoh (eldest son of Shah Jahan) visited Guru Har Rai	28
1658	Aurangzeb became the Emperor of India, after killing all his brothers and capturing his ailing father, Shah Jehan	28
1661	Aurangzeb invited Guru Har Rai - Ramrai sent to meet Emperor Aurangzeb; Guru's declaration of disowning Ramrai	31
1661	Died at Kiratpur	31

THE SIKH GURUS

(8)

UNIT 10

Guru Harkrishen (1656-1664)

10.1 Birth and Ancestry

Guru Harkrishen was born on 7 July 1656, in Shish Mahal (Palace of Mirrors) at Kiratpur, district Hoshiarpur. His father was Guru Har Rai and his mother was Mata Krishen Kaur. He had one older brother, Baba Ramrai, who was disinherited and disowned by Guru Har Rai for sycophancy at the Royal court in Delhi, where he was sent by Guru Har Rai to represent him. Harkrishen was born in the Sodhi family of Guru Ramdas.

10.2 Childhood

The birth of Harkrishen was marked with special religious and social ceremonies. Guru Har Rai seeing his new born son had said that he would perform great deeds in his young age. Harkrishen lived at Kiratpur for eight years. His four years of learning were supervised by his mother, Mata Krishen Kaur and Baba Gurditta, grandson of Baba Budha who had had the honour to anoint five Sikh Gurus, from Guru Angad to Guru Hargobind.

10.3 The Prophethood

Guru Har Rai selected Harkrishen, his younger son, to lead the Sikh nation, who at the date of his anointment was only five years old. .On 6 October, 1661, just before his death, Guru Har Rai put before Harkrishen five paisa and a coconut and bowed to him. Baba Gurditta put the

saffron-mark on his forehead and declared him to be the eighth Guru of the Sikhs. Two anecdotes are narrated for his eventual prophethood. Once when Harkrishen and Ramrai were both engrossed in meditation, a disciple was asked to pierce a pin in their bodies. Ramrai immediately felt the pain and pulled the pin out, whereas Harkrishen did not feel anything and kept on meditating. On another occasion, at the instructions of Guru Har Rai, a disciple tried to pierce a pin in the leg of the cot of Ramrai but failed to do it, but the same pin easily slipped in the hard leg of Harkrishen's wooden cot. Guru Har Rai explained the meaning of this riddle as the softness of Harkrishen and the obstinacy of Ramrai. Guru Harkrishen remained the Sikh Guru for three years.

10.3 Contribution and Teachings

10.3.1 The explanation of Gurbani

Guru Harkrishen developed the tradition of interpreting Gurbani, along with the 'kirtan' the singing of hymns. He said that listening and singing of the 'pure-kirtan' was essential but the understanding of its meaning was also important. Once a proud scholar came to the Guru and said to him that he (the Guru) claimed himself to be a successor of Guru Nanak and had also adopted the name of both Har (God) and Krishen (Lord Krishna) but could he help him to explain and translate few passages from the Bhagvad Gita? The Guru asked him to choose anyone whom he thought to be illiterate and ignorant of religious terms. The scholar chose a dumb and a deaf illiterate devotee of the Guru, and presented him to the Guru before the whole congregation. The Guru touched the devotee with his cane and to the surprise of every member of the congregation and specially of the guest scholar, the devotee could not only hear and speak but correctly translated and explained all the passages referred to him by the guest scholar. The scholar fell at the Guru's feet and asked for forgiveness for his false pride.

10.3.2 The missionary work for the spread of education

Though Guru Harkrishen was very young and had no time of any formal schooling for himself but he was a keen exponent of education and its values. He sent special instructions to the masands to persuade the Sikhs to send their young children to schools to learn languages and religious studies. He himself visited surrounding Sikh centres to motivate his followers to educate their children. The education ranked at the top of

his missionary work list. The Sikhs have kept this tradition by opening a number of Public schools, after his name, all over India.

10.3.3 The Guru is the spirit and not the body

Once in the midst of the congregation the Guru said that age was not relevant for Guruship. A mature person could be stupid whereas a young child could be a genius. The ways of God were unexplainable. Guru Amardas was chosen Guru when he was 72, an age of retirement, where as he had been given the responsibility of such a high powered task at the age of five, an age of playing. It was the spirit, which was ageless, and not the body which was working as Guru and that all the Gurus had the same Divine spirit in them.

10.3.4 Dying for other's sins

The world is a play of God. The wall of 'maya' separates a person from God and his sins take him farther and farther from Him. The prophets are born to purify the world from sins and to preach the message of love and peace. Many prophets take the sins of the world on them and suffer and die to save humanity. Jesus Christ died for our sins about two thousand years ago. Guru Harkrishen died for our sins three hundred and twenty six years ago. When on the invitation of Emperor Aurangzeb and the Sikhs of Delhi he reached the bungalow of Raja Jai Singh, situated on the outskirts of old Delhi, Delhi was in the grip of smallpox epidemic. The Guru immediately ordered camps to be set up to treat the patients. He personally visited the camps and nursed a number of sufferers. The death toll was alarming and the young heart of the Guru could not see more agony. He prayed to God to give the sufferings of the people to him and to release them from the pain. The prayers were accepted. The Guru was attacked by the epidemic and died soon after, but all other afflicted people were miraculously cured by drinking the water which the Guru had touched with his hands and had left for them to drink. to commemorate Guru's residence at the bungalow of Raja Jai Singh and the distribution of curing water, the Sikhs have built a magnificent gurdwara at that place known as Gurdwara Bangla Sahib and have kept the tradition of offering water to all the visitors.

10.4 Personality

Guru Harkrishen, also known as the Child Guru, was a remarkable and very sweet child. He recognised the wife of Raja Jai Singh, who had

disguised as a maid servant and was waiting for him with other maid servants, when he went to Delhi to stay with them. He also had a very successful meeting with Prince Mauzim, son and emissary of Emperor Aurangzeb, who had come to greet him on his arrival in Delhi. The Guru, acting on his father's advice had courageously declined Aurangzeb's invitation to come and stay with him, rather he preferred to stay with Raja Jai Singh, a general in the Royal army. The Guru died on 30 March 1664, at the age of eight, when he took over on him the sufferings and sins of the people of Delhi.

TABLE. 8

GURU HARKRISHEN - EIGHTH GURU OF THE SIKHS 1656 - 1664 (8 YRS)

Father - Guru Har Rai

Mother - Mata Krishen Kaur

GURU HARKRISHEN

Place of Birth – Kiratpur

Date of Birth -
7-7-1656

Religion – Sikh

EDUCATION

Place – Kiratpur
Period - 1661

Subjects – Punjabi, Religions

INVITATION BY AURANGZEB

Reasons – Complaints by Ramrai & other enemies of the House of Guru Nanak.

Time Period – 1664

Result -

- a. Guru reached Delhi in 1664
- b. The city was in the grip of smallpox epidemic.
- c. The guru took over the pain of the citizens of Delhi, saved them and himself died for them.

THE GURU PERIOD

Place of residence-Kiratpur,
New Delhi

Period of Guruship – (6th Oct. 1661) -
(30th March 1664)

TEACHINGS

1. Daily prayers; 2. Dying for others' sins 3. Importance of education.

CONTRIBUTION TO SIKHISM

1. Guruship in spirit and not in body
2. Missionary work

RELATED GURDWARAS

Total = 4
Location = Kiratpur (2)
New Delhi (2)

HYMNS/PARABLES

Hymns - Total - None
Teaching by Parables.

SAKHIS/SOURCE

1. Gurbilas Patshahi Dus = Koer Singh 1751
2. Bansiwala - Daspatshahian - Kesar Singh Chhiber 1761
3. Mehma Prakash - Sarup Das Bhalla

IMPORTANT NAMES

Aurangzeb

THE DEPARTURE

Place of death - N. Delhi
Date/Year - 30-3-1664

GURU HARKRISHEN - EIGHTH GURU OF THE SIKHS

		Guru's Age
1656	Born at Nahan	
1661	Anointed as the eighth Guru of the Sikhs	5
1663	Guru's dialogue with Brahmins at Parigkhara, near Ambala, enroute to Delhi.	7
1664	Guru's visit to Delhi at the invitation of Raja Jai Singh, at the instigation of Emperor Aurangzeb; Bangla Sahib Gurdwara where Guru stayed in Delhi. Bala Sahib Gurdwara, where the Guru died	
1664	Death of the Guru	8

THE SIKH GURUS

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UNIT 11

GURU TEGH BAHADUR (1621-1675)

11.1 Birth and Ancestry

Guru Tegh Bahadur was born on 1st April 1621 in Guru's palace at Amritsar. He was the youngest son of Guru Hargobind. He had four brothers, Baba Gurditta, Baba Suraj Mal, Baba Ani Rai and Baba Atal and a sister, Bibi Viro. His mother was Mata Nanaki. Guru Hargobind visited the new born child in the palace and prophesied that he would be very brave, fearless and a champion for the cause of truth. He named him Tegh (sword, power of justice) Bahadur (brave).

11.2 Childhood

Tegh Bahadur spent his childhood in Amritsar. He was quiet by nature. He took little interest in playing with other children. He preferred loneliness. He was a saint from his childhood. He was baptised at the age of eight. The early death of his three brothers, Baba Gurditta, Baba Ani Rai and Baba Atal made him very sad and serious and he turned to deep meditation and prayers from a very young age.

11.3 Education

11.3.1

Tegh Bahadur was only 4 1/2 years old when he was sent to the local school in Amritsar. He got his primary and secondary education, by many teachers, under the supervision of the veterans like Baba Budha and Bhai Gurdas, a great poet and the scribe of Guru Granth Sahib. He studied languages, religions, philosophy, music and arithmetic. He also had training in horse riding and the use of sword.

11.3.2

He moved with his father to Kiratpur in 1635 and lived there up to 1644 until his father's death. Thereafter he moved to Bakala, a village of his maternal grandparents, with his mother, and lived there for about 20 years till the date of his prophethood.

11.4 The Prophethood

11.4.1

Guru Hargobind died in 1644 and appointed his grandson and Tegh Bahadur's nephew, Har Rai, as the seventh Guru of the Sikhs. Guru Har Rai died in 1661 and appointed his younger son and Tegh Bahadur's grand nephew, Harkrishen, as the eighth Guru of the Sikhs. Guru Harkrishen's pontificate lasted for only three years. Just before his death, on 30th March 1664, Guru Harkrishen, on the request of the Sikhs, in his semi conscious state, told his followers to go to Bakala and anoint his great grand uncle as the next Guru of the Sikhs. He did not mention any name. The actual words he used were, "Baba Bakale". To take advantage of this apparent ambiguous pronouncement all the great grand uncles of the Guru rushed to Bakala and declared themselves to be the ninth Guru of the Sikhs.

11.4.2

There were twenty-one fake claimants and also included Dhirmal, the older son of Baba Gurditta and the older brother of Guru Har Rai. The

Sikh elders including Mata Sulakhni, widow of Guru Har Rai and mother of Guru Harkrishen reached Bakala on 11th August 1664. They were besieged by the pretenders and their agents; and were offered all kinds of gifts, bribes and threats. They ignored all of them and went to Mata Nanaki's house and placed before Tegh Bahadur five paisas and a coconut, bowed to him and declared him to be the ninth Guru of the Sikhs.

11.4.3.

The impostors, in frustration, organised a movement against this installation and allured some innocent Sikhs to denounce Tegh Bahadur as the new Guru. This resistance lasted for about 50 days.

11.4.4

On 9th October, a sea merchant, Makhan Shah, who when caught in a storm at sea, and had vowed to make an offering of a hundred and one gold coins to the Guru if his ships were saved, arrived at Bakala. He was confused to find so many Gurus. He went to each one of them and placed two gold coins and bowed; each one of them was pleased to have an offering of two gold coins. Makhan Shah was disappointed. He knew that the true Guru would know about the promised offering of hundred and one gold coins, and would not be willing to accept just two gold coins. At the end he went to Tegh Bahadur and put two gold coins and bowed his head. Tegh Bahadur smiled and said that Makhan Shah had promised to give a hundred and one gold coins and not just two gold coins, if his ships were saved. The Guru showed to him the wound he had on his shoulders when he had rescued the ship. Makhan Shah was stunned, he could not believe his eyes or ears, he ran to the roof of the house and shouted at the top of his voice, "Guru Lado re, Guru Lado re." (I have found the Guru, I have found the Guru). Thus was re-discovered the ninth Guru of the Sikhs by the masses. This historic incident sealed the affair for good and the people renounced the imposters and came to the fold of the true Guru.

11.4.5

to avoid the wrath of the villagers all the fake gurus left Bakala immediately. Dhirmal, on his retreat, sent one of his followers, a masand, Shihin, to kill the Guru. Shihin fired at the Guru, and the bullet grazed his shoulder, but the Guru was unhurt. Dhirmal then left Bakala in haste.

11.5 A Visit to Amritsar

On 22nd November 1664, about a month after his installation as the Guru, Guru Tegh Bahadur decided to visit Amritsar and pay homage at Harimandir. Since Guru Hargobind's departure from Amritsar to Kirtapur in 1635 no other Guru had visited Harmandir. The custody of the shrine had fallen in the hands of Prithi Chand's descendants, who were staunch enemies of the Sikh Gurus and their families. On hearing the arrival of Guru Tegh Bahadur in Amritsar, the occupants closed the doors of the shrine and refused to admit the Guru and his party into the Gurdwara. Guru Tegh Bahadur with his followers camped under a tree only a few metres to the north of Akal Takhat. This place was later known as Thara Sahib and a gurdwara was built at the site. A few days later, on the full moon night, Makhan Shah and his men, who had accompanied the Guru to Amritsar, managed to get admittance into Harimandir. Guru Tegh Bahadur went in and offered his prayers. Soon afterwards the Guru left for Khadur and Goindwal, the places dedicated to Guru Angad and Guru Amardas respectively

11.6 The Travels

From 1665 to 1670, the Guru toured first Punjab and then the east of India up to Dhaka to spread the message of love and peace. Like Guru Nanak Dev, the Guru also visited all the important Hindu temples en-route. He left his family at Patna on his way to Bangladesh. Here on 22nd December, 1666, a son was born to him, who later became the tenth Guru of the Sikhs. The Guru returned to Punjab in 1670.

Here, most of the time, he stayed at Anandpur, a place which he had founded in 1665, on the site of an old deserted village called Makhowal, in the state of Kahlur (Bilaspur). The place was purchased by the Guru from the Raja of the Kahlur. The Guru made a tour of Malwa in 1673-74 and admitted a large number of Jats into the Sikh faith.

11.7 The Deputation of Kashmiri Pundits (Brahmins)

Emperor Aurangzeb, in the first seventeen years of his reign had surpassed the theocracy of his father Shah Jahan and his grandfather Jehangir. He had struck at the very roots of toleration and justice. He

was committed to convert all the Hindus to Islam either by persuasion or by force. He had let loose his first heinous plan of forced conversion in Kashmir, as it was then believed that the leaders of learned Brahmins lived in that valley. Sher Afghan, the Viceroy of Kashmir gave the Kashmiri Brahmins six months to make up their minds. They had only two choices, either to embrace Islam or to die. The Brahmins called a meeting at the temple of Amar Nath situated in the Himalayan hills. There they discussed the seriousness of the situation and its possible remedies. Failing to reach any decision they prayed to Lord Shiva to avert their calamity. The chronicles state that Lord Shiva appeared to them in the dream and directed them to go to Anandpur to Guru Tegh Bahadur who would be their saviour. A 15-man deputation of Kashmiri Pundits, under the leadership of Kirpa Ram, then came to the Guru at Anandpur on 25th May, 1675. The Guru heard their sorry plight. He was moved. At that time, his 9 years old son, Gobind Rai came there. He innocently enquired about the cause of deep sadness of the Guru and the Brahmins. The Guru told him that the nation required a holy leader to sacrifice his life to save the Hindu religion. The child innocently replied that there was no holier person than the Guru himself. The Guru realised that God had spoken through Gobind Rai. He stood up and asked the Brahmins to join him in prayers. After the prayer, he sat for a few moments with closed eyes, then something dawned at him, his face glowed with Divine light and he told the Brahmins that they should tell the Viceroy, Sher Afghan, to convert Tegh Bahadur first and they would all follow suit.

11.8 Guru's Martyrdom

The Brahmins went back and told their resolution to the Viceroy, who conveyed it to Emperor Aurangzeb. The Emperor immediately issued warrants to arrest the Guru and to bring him to Delhi. The Guru was arrested on 12th July 1675 near Ropar, where he was camping with his three followers, Mati Das, Sati Das and Dayal Das on his way to Delhi. The Guru was kept under house guard for four months as Aurangzeb was busy in quashing an uprising near Hasan Abdal. On 7th November, the Guru was presented to Aurangzeb, who did all in his power to coax the Guru to embrace Islam. He offered him, wealth, women, power, and reign. The Guru did not accept any one of them. He asked the Emperor for the Royal justice. He opposed the Emperor's policy of forced conversion. He said that the Emperor's coercive plan of proselytization was against God's laws. The Emperor was not in a mood to accept

defeat. When the dialogues broke down he sentenced the Guru and his companions to death by torture. In the next three days, all the companions of the Guru were brutally tortured to death in front of his eyes. Bhai Mati Das was sawed into two pieces from head to loins, Bhai Dayal Das was thrown into a cauldron of boiling water and Bhai Sati Das was hacked to pieces, limb by limb. At the end, on Thursday, 11th November, about 11 a.m. the Guru was brought to the open place of execution in Chandni Chowk, Delhi and was beheaded. At the places, where the Guru was beheaded and where, later his body was secretly cremated by a Sikh named Lakhi Shah Lubana, stand magnificent Gurdwaras named Sis Ganj and Rakab Ganj.

11.9 Historical Significance of the Martyrdom

The execution of Guru Tegh Bahadur brought a revolt in the Rajput princes who highly revered the Guru, and the Punjab peasantry who literally worshipped him. His execution was universally regarded by the Hindus as a sacrifice for their faith. It dramatically halted the persecution of Hindus by the Mughals. All over India, the places inhabited by the Sikhs, began to burn with indignation and revenge. People hated the Mughals for this their evil and vicious act.

11.10 Contribution and Teachings

11.10.1 The way of sacrifice

Guru Tegh Bahadur taught his followers the way of sacrifice for others. The sacrifice of his own life for the protection of the faith and religion of others added a new dimension to the philanthropy of the Sikhs. The Guru gave his life for the sake of the faith of the Hindus, without uttering a groan. His sacrifice was a mighty challenge to the strongest empire of the times, and his challenge was given in the capital and to the emperor in person.

11.10.2 Missionary work

The Guru's pontificate lasted for eleven years and eight months, from March 30, 1664 to November 11, 1675. During this period he visited, in Punjab and in the east of India, a number of the places where Guru Nanak Dev had established his 'sangat' (followers) to revive them with new dynamism.

11.10.3 The Concept of Jiwan-Mukt

The Guru gave to his followers a new concept of life *i.e.*, the life of a 'Jiwan Mukt' (liberated soul). He taught that a man could lead a normal family life and could still detach himself from its charms. Such a life was essential for a God-seeker.

11.10.4 The City of Anandpur

Like his predecessors, who had founded the cities of Kartarpur, Khadur, Goindwal, Amritsar, Taran Taran and Kiratpur, Guru Tegh Bahadur founded the city of Anandpur, where, later, Guru Gobind Singh made his headquarters and founded the Khalsa.

11.11 Composition of Hymns

Guru Tegh Bahadur composed 115 hymns including 57 sloaks in 15 ragas. His hymns were incorporated in the Granth Sahib by Guru Gobind Singh, when he prepared the final version of the Granth at Damdama Sahib in 1706.

11.12 Guru Tegh Bahadur and the Early Historians

According to J. Malcolm (Sketch of the Sikhs – 1812) the Guru was put to death by Aurangzeb without even the allegation of a crime; J.D. Cunningham (A History of the Sikhs – 1849) wrote that the Guru's own example powerfully aided in making the disciples of Guru Nanak Dev a martial as well as a devotional people; C.H. Payne (A short History of the Sikhs) mentioned that the Guru was executed for refusing to embrace the faith of Islam; Dorothy Fields (The Religion of the Sikhs – 1901) stated that the execution of Guru Tegh Bahadur left Aurangzeb in great distress and that he never regained his peace of mind; I.B. Bannerji (The Evolution of Khalsa) wrote that the Guru was of a peaceful disposition. His spirit of forbearance and his love for peace were clearly brought out in the manner in which he sought to meet the intrigues of his kinsmen and those of the masands, his writings unmistakably testified to the saintliness of his character.

TABLE. 9

GURU TEGH BAHADUR
Ninth Guru of the Sikhs
1621 – 1675 (54 Years)

Father – Guru Hargobind

Mother – Mata Nanaki

GURU TEGH BAHADUR

Place of Birth – Amritsar
Religion – Sikh

Date of Birth – 1st April, 1621

MARRIED TO MATA GUJRI

↓
Son –
Guru Gobind Singh

EDUCATION

Place - Amritsar
Period - 15 Years.

Subjects-Punjabi, Religions Sanskrit,
Arithmetic, horse riding

TRAVELS
1665 - 1670

Punjab,

East of India upto Dhaka in Bangla-
Desh

ARREST AND MARTYRDOM

Reasons :

Time Period -

1. To Save Hindu religion - 12th July - 11th November
petition by Kashmiri Pundits

Companions :

Mati Das (sawed to Death) Dyal Das (boiled alive)
Sati Das (hacked to pieces)

THE GURU PERIOD

Place of residence:

Amritsar – 1621 - 1635 = 14 years

Kiratpur 1635 - 1644 = 9 years

Bakala 1644 - 1664 = 20 years

Anandpur 1665 - 1675 = 11 years

Period of Guruship -

1664 - 1675 (11 Yrs)

TEACHINGS AND CONTRIBUTION TO SIKHISM

1. Way of sacrifice 2. Missionary work 3. Concept of Jiwan Mukht 4. City of Anandpur

RELATED GURDWARAS

Total = 16

Location = Amritsar (2), Dhaka (1) Delhi (2) Bakala (1), Assam (2)

Calcutta (1) Anandpur (4) Patiala (1), Kiratpur (1)

HYMNS

Total = 115

Recorded In Guru Granth Sahib - In 15 Raags

Languages/s Used - Punjabi/Hindi

SAKHIS/SOURCE

1. Bachitar Natak
2. Sikh History
3. Sakhis

IMPORTANT NAMES

1. Emperor Aurangzeb
2. Makhan Shah
3. Kirpa Ram (chief of Kashmiri Brahmins)

THE DEPARTURE

Place of death - Delhi

Date/Year - 11th November, 1675

GURU TEGH BAHADUR-THE NINTH GURU OF THE SIKHS

		Guru's Age
1621	Born at Amritsar	
1632	Marriage with Mata Gujri	11
1664 (30March)	Guruship declared at Bakala— death of Guru Harkrishen	43
1664 (October)	Makhan Shah found the Guru in a bhora (cellar) at Bakala	44
1664 (November)	Visit to Amritsar (Harji, grandson of Prithi Chand who had declared himself the 8th Guru of the Sikhs shut the doors of the gurdwara and did not allow the Guru to enter Harimandir Sahib)	44
1665 (May)	Visited Kiratpur and Bilaspur	
1665	Visited Malwa	
1665 (November)	Visited Kurukshetra, Mathura, Bindraban, Agra, Allahabad	
1666	Birth Guru Gobind Singh at Patna	45
1666	Founded city of Anandpur	45
1666-1670	Visited Bengal and Assam	45- 49
1670	Return to Punjab	49

1673-1674	Second tour of Malwa	52 53
1675 (May)	Visit of Kashmiri Pundits	54
1675 (July)	Guru's challenge to Emperor Aurangzeb, and Guru's arrest; July-Oct kept at Sirhind; November-moved to Delhi	54
1675	Martyrdom, November 11 at 11 a.m. Guru's dead body cremated by Lakhi; site – Rakabganj; 8 p.m. Guru's severed head smuggled to Anandpur by Jaita; distance 320 km covered in 5 days; Jaita reached Anandpur on 16 November.	54

THE SIKH GURUS

(10)

UNIT 12

Guru Gobind Singh (1666-1708)

12.1 Life

12.1.1

Guru Gobind Singh, the tenth Nanak and the last prophet of the Sikhs was born on Saturday, 22nd December, 1666, at Patna in Bihar. His father, Guru Tegh Bahadur, the ninth Guru of the Sikhs, had left the Punjab in 1655 with his entire family for a tour of East when Guru Gobind Singh was conceived at Allahabad. Guru Gobind Singh was the only son of his parents.

Like the three wise men who saw a star in Jerusalem, at the birth of Jesus, a Muslim saint Pir Bhikan Shah saw a bright star in Patna at the birth of Guru Gobind Singh. Soon after, the saint set off for Patna to pay homage to the Divine child.

12.1.2

The childhood name of the Guru was Gobind Rai. He became Guru at the young age of 9 when his father was tortured to death by the ruling Mughals. From the age of 9 to 42 when he breathed his last, life had been occupied fighting the Moghuls against injustice and tyranny.

Gobind Rai had his earlier education at the local school in Anandpur. Later he became a scholar in Persian, Sanskrit, Braj and Arabic languages. He also became an exponent of the religious books of the Hindus, Muslims and Buddhists. He also learnt archery, shooting and horse riding and is known as the best army general of his times.

Gobind Rai got married at the age of 16. He had four sons.

Most of his life he lived at Anandpur in Punjab. For a few years he lived at Paonta Sahib in Himachal Pradesh. He died at Nanded in the South in 1708 A.D.

12.2 Mission

12.2.1 Divine responsibility

In order to get a right perspective of the Mission of Guru Gobind Singh, it must be remembered that Guru Gobind Singh was:

- a. an heir to a religious throne*
- b. ordained by God to uproot evil and administer justice and*
- c. to declare the Mission of Guru Nanak fulfilled.*

The Guru was confronted with a difficult and complex task of upholding a faith which had been created by Guru Nanak and nursed by his successors. He had succeeded to that religious and spiritual office which involved innumerable responsibilities, far-sightedness, dynamism, courage, fearlessness and boldness. He had accepted this role with great enthusiasm and challenge. He was a man of destiny in his own words. The Guru affirmed,

"The Lord sent me for righteous sake,
On this account I have come into the world,
To extend the faith everywhere and,
To seize and destroy the evil and the sinful.
Understand this, all holy men in your hearts,
I assumed birth for the purpose of spreading the faith,
For saving the saints and for extirpating all tyrants."¹

His prime Mission was to formalise the concept and structure of the ideal man as put forward by Guru Nanak and by the other 9 Sikh Gurus.

The concept of the ideal man as established by the first nine Gurus was, in a way, extended, chiselled and polished by Guru Gobind Singh through the creation of the Khalsa. It was certainly not a departure from

the fundamental Mission as presented by the first nine Gurus. The extension was an evolution and not a revolution.

12.2.2. The ideal man

The Ideal Man of Guru Gobind Singh was an embodiment of the greatest virtues— truth, justice, compassion coupled with valour and fearlessness.

He named the Ideal Man as Khalsa. The new method of baptism to enter the Brotherhood of Khalsa, the Commandments which the Khalsa must follow and the Code of Conduct of the Khalsa, all these were demonstrated and presented to the Sikhs on 30th March 1699 at Kesgarh in Anandpur in the presence of more than fifty thousand people. On that day more than twenty thousand people were baptised and entered the forum of Khalsa.

The Khalsa as formulated by the tenth Guru was a group of saints plus soldiers. An army of a very high moral character. Thus along with the spiritual teachings and saintly lifestyle of the house of Guru Nanak, the tenth Nanak infused in the followers of the house a new spirit of self-sacrifice, fearlessness, bravery, boldness, truthfulness, benevolence, brotherliness and graciousness. According to the Guru, these were to be the requisite attributes of the Khalsa. The Khalsa was to be a tough saint. His identity with the Khalsa was to the point of asserting that:

*"Khalsa is my true Guru
Khalsa is my perfect teacher."*

His respect for the Khalsa is nowhere better seen than in one of his compositions:

*"All the battles I have won against tyranny,
I have fought with the devoted backing of these people.
I was born to serve the Khalsa, through whom I attained eminence.
What would I have been without their kind and ready help?
There are millions of insignificant people like me..."*

To the Khalsa his basic command was to worship one formless and deathless God. He forbade the worship of idols and human beings. To prevent his own worship by his followers he warned them:

*"..Those who call me Supreme God shall fall into the pit of hell
Know me as his slave only and have not the least doubt of that,
I am the slave of the Supreme Being, and have come to behold the
spectacle of the world,
What the Lord told me,I tell the world and I will not remain silent through
the fear of mortals."*

12.2.3 The creation of the Khalsa

To create the Khalsa Brotherhood and to announce the completion of the mission of Guru Nanak, Guru Gobind Singh appeared before a huge gathering of the Sikh at Kesgarh (Anandpur) on 30th March 1699 A.D. The Sikhs had been ordered to come to Kesgarh with their hair and beards unshaven. In front of this huge gathering, in a very firm and commanding voice and raising his sword aloft, the Guru stood up and asked whether there was any amongst the gathering who was ready to lay down his life for Dharma (faith/truth). It was an unusual and unprecedented call. By it the Guru did not mean his disciples to come forward and offer their lives for him, for that they had already done in hundreds and thousands. A number of battles had been fought, first during the times of Guru Hargobind and then in Guru Gobind Singh's own times wherein very many followers were slain to save Dharma and the faith of Guru Nanak. In almost all these battles both, Guru Hargobind and Guru Gobind Singh had exerted a powerful influence on their followers. By leading almost all the battles and fighting side by side with their followers both Gurus had won their utmost confidence, loyalty and devotion much before the creation of the Khalsa. Thus the present call was of a very different kind. It was absolutely impersonal in nature. Sacrificing oneself for an ideology was certainly unique in its character. The objective before the Guru was to create a Brotherhood which would ever be ready to stand against evil and tyranny in every shape and form and who could sacrifice themselves only to God. Thus, when the Guru asked for "Heads" (sacrifices), it was an impersonal demand, as impersonal as the sword (power— an attribute of Guru Gobind Singh's concept of God) was or as Dharma was. The surrender of lives to the sword symbolised complete effacement of self in the service of God.

Few moments after the call, one after the other, five Sikhs stood up and offered their lives for the Dharma. They included: Bhai Daya Ram, a Khatri (businessman) of Lahore, aged about 30 years, who in the last days of the Guru took the Guru's historic letter, known in the Indian

history as Zafarnama, to Aurangzeb, the emperor of India and lived with the Guru at Nanded till the Guru's death; Bhai Dharam Singh, a Jat (agriculturist) from Delhi, aged 33 years who later became the Commander of the Guru's Army and had also remained with the Guru till his death. Bhai Mohkam Chand, a washerman of Dwarka (Gujarat), aged 36, who later died fighting heroically at Chamkaur; Bhai Sahib Chand, a barber from Bider, aged 37 years, who also died fighting bravely at Chamkaur; and Bhai Himmat Rai, a water-carrier from Jagannath (Orissa), aged 39 years, who also died fighting fearlessly at Chamkaur.

After the unconditional surrender to the Guru, the five heroes were taken into a tent, robed in new shining yellow uniforms, garlanded and brought back into the assembly, to the surprise of all, who had thought that the five were killed by the Guru. They were then administered the new baptism of double-edged dagger. The Guru hugged all of them and called them as his Beloved Ones (Panj Piyares). Individually, each one was called a Singh (lion) and collectively they were given the name of Khalsa, into which the Guru himself begged to be included and was baptised and initiated as the sixth. During the first few days of the month of April 1699 A.D. some eighty thousand men received the new baptism to join the order of the Khalsa.

Thus was created the Brotherhood of Khalsa. Just as the Guru was the chosen prophet of God, deputed to punish the wicked and vicious people, so the Khalsa was to act as the Guru's proxy to carry on the mission of the Guru for ever.

12.3 Teachings

For the guidance of the followers of the house of Nanak the Guru prescribed a text of principles compiled by himself. The text contained a Code of Five Commandments, each governed by five rules.

12.3.1 Five beliefs

12.3.1.1 Belief in one God

The fundamental belief of Guru Gobind Singh, like all other Sikh Gurus, was based on the philosophy of idealism that there is only One Reality, One God and that all that exists arose from the function of that One Reality and must eventually merge into that One Reality. God is everywhere and is ever existent. He is the sole source of existence. As a spark cannot exist without fire, similarly soul cannot exist without Him, the Creator of endless flow of individual souls. He is both matter and spirit. In the Guru's own words:

"He is the absolute One, the invincible and the imperishable Lord. His light manifests itself in many worlds."

"Some live in water, some on land and some fly in the skies;
God made them and He will destroy them too.
As light blends with darkness and darkness with light,
So all things have sprung from Him and shall unite in Him."

12.3.1.2 Belief in the Guru

Guru Gobind Singh, like his predecessors, laid great stress on the need of a teacher-Guru to help in the communication with God, and warned not to give, under any circumstances the position of God to the teacher-Guru.

He himself stated in unequivocal terms:

"...Whosoever regards me as Lord,
Shall be damned and destroyed."

In the Sikh scriptures, the word "Guru" has been used in at least three senses. Firstly, it has been used for God himself. Secondly, it has been referred to as Teacher-Guru and thirdly, the Guru is referred as word of God the Nam.

Guru Gobind Singh proclaimed:

"I will pay no regard to any one but God,
what God told me I will do,
I will worship, only His Name, who is our protector from evil...
I will meditate on the Nam of the Immortal One,
And obtain the Supreme Light..."

12.3.1.3 Belief in Guru Granth Sahib

On 6th October, 1708 A.D. Guru Gobind Singh assembled his followers at Nanded and told them that the line of Teacher-Guru was to end with him and the Sikhs were, thereafter, to look upon the Granth (Guru Granth Sahib) as the symbol of Nam. In his last farewell message, the Guru told the Khalsa:

"I have entrusted you to the Immortal God. ... I have infused my mental and bodily spirit into the Granth Sahib and Khalsa should henceforth obey the Granth Sahib. It is the visible body of the Guru."

12.3.1.4 Belief in Freedom

Freedom refers to a state of being free. Broadly it includes freedom of action, freedom of thought and expression, freedom of religion and freedom of way of living. The Khalsa was commanded to believe in total freedom. Freedom in this context meant doing good to oneself and for others, avoiding evil at any cost, living in peace and letting others live in peace, obeying the just command of the Government in power and rising against all injustices and tyranny. The Guru's teaching emphasised that religion should preach tolerance and love, not hatred and violence. People should be free to choose their own religion and way of life. Here on the one hand, Guru Gobind Singh preached discipline and respect for law; on the other hand, he taught resistance and war against oppression and despotism. Commenting on this point, the Guru wrote to emperor Aurangzeb:

Your Commanders, who had taken the oath (not to disturb us), attacked us from the back without a moment's notice with arrows, bullets and swords...

"In this desperate situation I was left with no other alternative except to jump into the battle and face the onslaught....I too, was compelled to take up the sword and fight...when all other possible remedies fail, it is but lawful to resort to the sword."

12.3.1.5 Democracy

The unique community of fearless saint-soldiers, the Khalsa Brotherhood, was established and administered by Guru Gobind Singh on the basis of a staunch belief of democracy. Guru Gobind Singh was the first Indian leader who taught democratic principles and made his followers regard each other as 'Bhai' (brothers) and act by Gurmata (majority vote). The Guru had stipulated that the future heir to human civilisation was not the genotype, a racial group; not the phenotype, the votary of a language for the elect; not the behaviour type, the traditionalist, but the democratic type, one who believes and follows up values meaningfully manifest in the conscience of mankind. He founded the Khalsa Brotherhood with these ideas in mind, and was thus surely a true forerunner of modern socialism.

12.3.2. Five symbols

The Sikh forms (symbols) were not conceived in a spirit of exclusiveness, or as essential to the spiritual advancement of individual souls. They were simply intended to serve as aids to the preservation of the corporate life of the community, and any man who likes to serve humanity through the Sikh Panth can wear them.

The Sikh history stands witness to the fact that these symbols have effectively helped the Sikhs to live and die together and to keep their ideals unsullied even in the times of the greatest trial. Undoubtedly, the symbols are very important as an indication of the type of personality of an individual. They constantly remind the wearer not to do anything against the erosion of his faith and plighted word. It is as ridiculous to wear them without practising the virtues they represent as dressing an ass in a lion's skin. Without a good life and excellent moral character, these symbols have little meaning. Therefore, the devotee's life should show in practical living the great qualities which the symbols stressed. The symbols are five in number:

12.3.2.1 Uncut hair

The hair of a Sikh is a symbol of his vow to live for the love of God, a vow to seek immortality through contemplation and action, a vow to dedicate mind, body and soul at the altar of truth, justice, freedom, for which the Gurus lived and died.

12.3.2.2 Steel bracelet

A bracelet is a round object without a beginning and without an end. It is symbolic of faith, without which religious life is inconceivable. It reminds one that a Sikh must lead a life guided and supported by faith in God.

12.3.2.3 The underwear

The underwear, to a Sikh, suggests that a Sikh must play the role of a saint and soldier in social and political life. He is a religious man ready to perform all secular duties. Holiness for him is to be expressed in action and restraint, more in smart and sober dress than in cynical other-worldliness.

12.3.2.4 The comb

The comb is needed to keep the hair clean. It signifies that the long hair of the Sikh must always be kept clean and tidy. Matted hair and dishevelled hair is not permitted as it is a sign of lethargy and uncleanness.

12.3.2.5 The sword

In all societies the sword has been an emblem of dignity, power and self respect. Guru Gobind Singh made it a symbol of Khalsa as it was needed for self defence and for the protection of the weak and the oppressed. The Guru commanded the Sikhs to revere the sword and to use it in good cause only.

12.3.3 Five vows

The Khalsa Brotherhood had also embodied the acceptance of certain vows-negative imperatives; a solemn duty not to commit any of the following heinous sins:

3.3.1 Vow not to remove body hair

3.3.2 Vow not to eat kosher meat

3.3.3 Vow not to smoke

3.3.4 Vow not to worship tombs, graves and relics of cremation and cherish superstitions

3.3.5 Vow not to indulge in adultery

12.3.4 Five deliverances

For the Khalsa, Guru Gobind Singh recommended five deliverances:

12.3.4.1 JANAM NASH (deliverance from the shams of caste system)

In the Khalsa Brotherhood all Hindu castes are blended on a democratic basis as all are regarded equal. Though there had been numerous reforms in ancient times which tried to remove the evils of caste system from the Indian soil, each time the disease had outstripped the remedies. But for Guru Gobind Singh it can be said that he has no parallel in the Indian history to the way in which he elevated the low castes. He exalted them by placing the real power in their hands. Under him they wielded the sword and acquired the dignity that goes with the office of army-men.

12.3.4.2 SHARAM NASH (the deliverance from hereditary professions)

Guru Gobind Singh's new baptism ceremony brought about an immediate and absolute break with the past. It gave the Khalsa new hope and emancipation from the hereditary professional restrictions.

12.3.4.3 DHARAM NASH (deliverance from previous religious practices and traditions)

The Khalsa Brotherhood was the bridge the Guru constructed across the gulf of hate and misunderstanding among the different warring creeds. It brought about harmony, peace, and reconciliation in place of strife, enmity and animosity. It taught true religion and true religious practices in place of useless rituals and meaningless customs.

12.3.4.4 KARAM NASH (deliverance from the past deeds)

According to Guru Gobind Singh, the past deeds can be pardoned by God's grace and sinners can be absolved of their sins.

12.3.4.5 BHARAM NASH (the deliverance from all the superstitions, taboos, rituals and austerities)

The Khalsa is not to believe in any rituals. The belief and worship of God does not require the observance of any rituals. The Guru deplored any sort of religious hypocrisy.

12.3.5 Rules of conduct

The Khalsa is to practice the following Rules of Conduct:

12.3.5.1 – Life of honesty

12.3.5.2 – Life of truth

12.3.5.3 – Life of restraint

12.3.5.4 – Life of a householder

12.3.5.5 – Life of religion

12.4 Travels

Unlike other world prophets Guru Gobind Singh travelled widely. He was born in Bihar (East of India). He lived most of his life in Punjab (North of India) and passed away at Nanded (South of India). A large number of places in the States of Bihar, Uttar Pradesh, Punjab, Himachal Pradesh, Rajasthan and Maharashtra are directly connected with him. Four out of five Takhts of the Sikh nation are connected with Guru Gobind Singh. Takhat Patna Sahib, where Guru Gobind Singh was born; Takhat Kesgarh Sahib, where he baptised the Khalsa, Takhat Damdama Sahib, where he compiled the final version of Guru Granth Sahib and Takhat Hazoor Sahib, where he breathed his last.

12.5 Battles

Guru Gobind Singh fought about twenty battles in his life of 42 years. Nine of these battles were fought before the creation of the Khalsa and eleven after its creation. All these battles were fought for survival as the Mughal rulers of India and the Kings of small Hill States had sworn to crush the Guru and annihilate the Khalsa Brotherhood.

According to Sikh thought it is the union of meditation and power which can sustain the world. Complete renunciation and extreme power were both rejected by Guru Gobind Singh. He had created a saint who could wield the sword against injustice and tyranny. For a saint to wield a sword is not new to the history of world religions. In Hindu religion, both Rama and Krishan were Kshatriyas and in their own times played the part of war heroes to save good from evil. Judaism and Islam, from its very inception, were nursed under the shadow of the sword. Moses the Prophet of the Jews and Mohammed the Prophet of the Muslims had to fight a number of battles in their life times for survival and for the spread of their faith. Christian kings, too had to resort to sword for the survival of their religion and for its spread in the West and the East.

The concept of the saint-soldier, in the Sikh thought, envisages that Bhakti (saintliness) without shakti (power or strength) becomes pitiable and debilitated and fails to survive for long. It becomes too weak and vulnerable. On the other hand shakti without bhakti breeds fascism and authoritarianism. Thus an ideal situation is of a saint-soldier.

12.6 Personality

Guru Gobind Singh was a unique personality of his time. He was a prophet, saint, poet and a military general and in every role he was par excellence. His personality can be summed up as:

12.6.1 Apostle of Human Unity and Brotherhood

At a time when, because of religious differences, hatred and intolerance, the Indian society was torn between low caste and high caste; between kafirs (infidels) and melach (Muslims), Guru Gobind Singh raised his voice against all this and said:

"The temple and mosque are the same; the Hindu worship and the Muslim prayers are the same;

All men are the same; it is through error that they seem different...

Allah and Abekh are the same; the Purans and Quran are the same:

They are all alike: it is the one God who created them all.

12.6.2 A Prophet

He was a Prophet. His teachings equal, and in many respects surpass, many world prophets. Unlike many of them he did not claim himself to be God. Like Jesus he claimed himself to be God's son and like Prophet Mohammad he referred himself to be His servant.

He said:

"...Regard me as His slave;
And have no doubt whatever of this;
I am servant of the Supreme Being
And have come to behold the drama of this world."

12.6.3 Social Reformer

He was a great social reformer. He abolished social distinctions and gave practical effect to the doctrine that 'the lowest is equal with the

highest, in race as in creed, in political rights as in religious hopes'. He fused all the four castes in one Brotherhood, the Khalsa.

12.6.4 Statesman

He was an unparalleled statesman and administrator. His rule was based on love and justice and his policies were based on truth and morality. He was a strict disciplinarian.

12.6.5 Householder

Like other Sikh Gurus, Guru Gobind Singh was also a householder. He was an obedient son, a considerate father and a loving husband. Family life is one of the pyramids of the Sikh faith. Celibacy and renunciation have been rejected by the Sikh Gurus.

12.6.6 Patriot

Guru Gobind Singh was a true patriot. He was filled with unbounded grief at the abject slavery to which his countrymen had been degraded. He sacrificed his whole family, his father, his mother, his four sons, and everything else he owned or which belonged to him, at the altar of freedom of his people. He was indeed the greatest soul ever born in this world.

12.6.7 Karam Yogi

Guru Gobind Singh was an ideal of every one. He was a perfect example of an exemplary Karam Yogi. Service of humanity and the service of God was his motto. Bowing in front of the five Beloved-Ones whom he himself had baptised was a startling example of his greatness. When he was ambushed at the fortress of Chamkaur, he surrendered before the command of the five Sikhs and left the fortress in the dark of the night.

He was a law giver in the pulpit, champion in the field, a king on the masand, and a fakir in the society of the Khalsa.

When the time for his final departure came, he told his followers not to mourn for him and he gave them his last instructions.

"I have entrusted you to the immortal God. Ever remain under his protection and trust no-one besides. Wherever there are five Sikhs

assembled who abide by the Guru's teachings, know that I am in the midst of them. He who serves them shall win his reward— the fulfilment of his hearts' desires. Read the history of your Gurus from the time of Guru Nanak. Henceforward, the Guru shall be the Khalsa and the Khalsa the Guru. I have infused my mental and bodily spirit into the Granth Sahib and the Khalsa."

Thus it can be said that the Guru always lives in the Granth Sahib and the Khalsa. The Sikhs firmly and wholeheartedly believe in this, their unique heritage. They have undergone periods of great prosperity and adversity but they have always survived to make the spirit of the ideal man, Guru Gobind Singh, manifest in all that they do and say.

TABLE. 10

GURU GOBIND SINGH
Tenth Guru of the Sikhs
1666 - 1708 (42 YRS)

Father - Guru Tegh Bahadur

Mother - Mata Gujri

GURU GOBIND SINGH

Place of Birth - Patna

Date of Birth - 22nd Dec 1666

Name before Guruship - Gobind Rai

Religion - Sikh

MARRIED TO

1. MATA JITO IN 1677 (AT THE AGE OF 11 YRS)

(1677-1700)

(Married Life 23 Yrs)

2. MATA SUNDRI IN 1685

(1685-1747)

(Married Life 62 Yrs)

3. MATA SAHIB DEVAN IN 1699

(1699-1745)

(Married Life 46 yrs)

Son (Mother-Sundri)	Son (Mother-Jito)	Son (Mother-Jito)	Son (Mother-Jito)
Ajit Singh	Jujhar Singh	Zorawar Singh	Fateh Singh
1687	1690	1696	1699
(Age—Died 18)	14	8	5)

EDUCATION

Place - Patna, Anandpur

Subjects - Punjabi, Religions,
 Sanskrit, Arithmetic, Horse
 Riding, Weaponry

MISSION

1. Heir of a religious throne
2. To complete the mission of Guru Nanak

3. To uproot evil and administer justice
4. To create an army of immortal God

BATTLES (42)

Before the creation of Khalsa — 9

After the creation of Khalsa — 11

Time Period - 1684 - 1706

THE GURU PERIOD

Place of residence - Patna,
Anandpur, Paonta, Damdama,
Nanded

Period of Guruship - 1675-1708
(33 Yrs)

TEACHINGS

1. Belief in - One God, Guru, Guru Granth Sahib, Freedom and Democracy
2. Vow not to; Cut Body Hair, Eat Kosher Meat, Smoke, Worship Images, Commit Adultery

CONTRIBUTION TO SIKHISM

1. Five Symbols - Kesh, Kanga, Kara, Kucch, Kirpan;
2. Five Rules of Conduct - Life of: Honesty, Truth, Restraint, House-Holder, Religious

RELATED GURDWARAS

Total = 64

Location = Hem Kunt(1), Patna(4), U.P(2), Himachal(5), Punjab(37), Delhi (3), Nanded-Andra Pradesh(9), Haryana(3)

HYMNS

Recording In Guru Granth Sahib - one sloak (Page 1427)

Dasam Granth (Compiled 26 Years after Guru Gobind Singh's death),
Sarab Lo Granth

Language/s Used -Braj Bhasha, Persian, Panjabi

SAKHIS/SOURCE

1. Janam Sakhis of Guru Gobind Singh
2. Var Bhai Gurdas II
3. Works of Bhai Nand Lal
4. Works of Sonapat
5. Dasam Granth
6. Bachitar Natak

IMPORTANT NAMES

1. Aurangzeb
2. Bahadur Shah
3. Budh Shah
4. Nabi Khan & Gani Khan
5. Nawab of Malerkotla
6. Chandu
7. Wazir Khan

THE DEPARTURE

Place of Death - Nanded
Date/Year - 1708

Table – 10

GURU GOBIND SINGH – THE TENTH GURU OF THE SIKHS

		Guru's Age
1666	Born at Patna	
	Godfather-- Raja Maini	
1670	Moved to Anandpur	4
1675	Martyrdom of Guru Tegh Bahadur	
	Anointment of Gobind Rai as the tenth Guru of the Sikhs	9
1677	Marriage with Mata Jito who died in 1700	11
1685	Marriage with Mata Sundri, who died in 1747	19
	1699 - marriage with Mata Sahib Devan, who died in 1745	
1686	Birth of Ajit Singh (at Paonta from Mata Sundri) died 1704 (age 18)	20
1687	Went to Dehra Dun to help Punjab Kaur and to punish the masands	21
1690	Birth of Jujar Singh (from Mata Jito) died 1704 (age 14)	24
1696	Birth of Zorawar Singh (from Mata Jito) died 1704 (age 8)	30
1699	Birth of Fateh Singh (from Mata Jito) died 1704 (age 5)	33

1699	Birth of Khalsa at Takhat Kesgarh, Anandpur	33
1706	Compilation of second version of Guru Granth Sahib at Damdama Sahib	40
1707- 20th Feb	Death of Aurangzeb	41
1707- June	Bahadur Shah coronated as the emperor of India	41
1707 2nd August	Visited Bahadur Shah at Agra	41
1708- Sept 15	Reached Nanded	42
1708- 2nd October	Sent Banda Bahadur to Punjab; Mata Sahib Devan was also asked to go with Banda	42
1708	Death at Nanded	42

IMPORTANT BATTLES

Before Khalsa Period

		Guru's Age
1682	First war of Anandpur with Raja Bhim Chand of Kahlur	16
1685	Second war of Anandpur with Rajas of Kahlur, Kangra and Guler	19
1688	War of Bhangani, with Rajas of Garhwal, Bilaspur, Kangra, Mandi, Guler, Hindur, Kotgarh, Nurpur, and others	22
1690	Battle of Nadaun	24
1691	Third war of Anandpur	25
1693	Fourth war of Anandpur	27
1694	Fifth war of Anandpur	28
1696	Sixth war of Anandpur	30

Post Khalsa Period

1699	First war of Anandpur with Mughals	33
1700	Battle of Nirmogarh with Mughals	34
1700	Battle of Bharsali with Wazir Khan	34
1702	Second and Third war of Anandpur with Mughals	36
1703	Fourth and Fifth war of Anandpur with Hill Rajas	37
1704	War of Kiratpur with Mughals and Hill Rajas	38

1704	Sixth and last war of Anandpur with Mughals and hill Rajas	38
1704	Battle of Chamkaur	38
1705	Battle of Khidrana	39

TABLE 11

The Guru	Age at Death	Age at Meeting The Guru	Age at Guruship	Period at Guruship	Age at Marriage
Nanak Dev	70	NA	38	32	18
Angad	48	28	35	13	15
Amardas	95	61	73	22	23
Ramdas	47	12	40	7	19
Arjan Dev	43	NA	18	25	16
Hargobind	49	NA	11	38	12, 18
Har Rai	31	NA	14	17	10
Harkrishen	8	NA	5	3	NA
Tegh Bahadur	54	NA	43	11	11
Gobind Singh	42	NA	9	32	11, 18

THE SIKH GURUS

Guru Granth Sahib (1604)

UNIT 13

The History, Arrangements and the Text.

SECTION 1

13.1 The Authorship

The manuscript of the Sikh Gurus' hymns contained in Guru Granth were handed down by Guru Nanak Dev to Guru Angad; by Guru Angad to Guru Amardas and by Guru Amardas to Guru Ramdas. The first granth (book) of these hymns was compiled by Guru Amardas. After the death of Guru Ramdas the granth fell in the hands of Baba Mohan, the son of Guru Amardas. Guru Arjan got it from him after a lot of persuasion and inducement.

The first edition of the Granth as we know it today, was compiled by Guru Arjan Dev. He started the preparation of the Granth in August 1601 and completed it in August 1604. The scribe of the Granth was Bhai Gurdas, an uncle of Guru Arjan. The place of compilation of the Granth is Ramsar (Amritsar). The second edition of the Granth was compiled by Guru Gobind Singh in 1706 at Damdama Sahib. The scribe was Bhai Mani Singh, a classmate of Guru Gobind Singh.

13.2 The Guruship

Guru Gobind Singh bestowed upon the Granth the Guruship at Nanded in 1708. Munshi Sant Singh, author of the Sikh history, composed the most popular verse in 1865 which a Sikh recites daily after his prayer,

"All community should recognise Guru Granth as the Guru.
All obey the commandments contained therein.
Recognise the Granth as the visible body of the Guru.
The Sikh who wishes to meet me should find me there."

13.3 The History

The first (original) book signed and sealed by Guru Arjan was installed in the Harimandir (now known as Golden Temple) on Diwali, 30th August 1604. Bhai Budha, a devout Sikh who lived during the life time of Guru Nanak to Guru Hargobind, was appointed the first high priest of the temple. The copy of the Granth remained in the possession of the Sikhs until 1644 when it was stolen from the house of Guru Hargobind by his grandson Dhirmal. In about 1674 it was recovered by force from his possession by the Sikhs, but on the specific instructions of Guru Tegh Bahadur it was returned to him. No historical account of this volume is found for the next 75 years. In 1849, following the annexation of Punjab by the British the copy was found by the British in the custody of the Lahore court. A battle to get it back was fought between Sodhi Sadhu Singh, a descendant of Dhirmal and the Sikh Organisations. In 1850 by the orders of the court the copy with its golden stand was restored to Sodhi Sadhu Singh. Sodhi Singh, later got a copy made of this Granth and presented it to Queen Victoria. This copy can be viewed at the India Office Library, London. The original manuscript is still in the possession of Sodhis and is kept in a private house in Kartarpur.

A copy of the (original) granth was also made by Bhai Banno, a devout Sikh of Guru Arjan Dev's times, in 1604. He got the granth copied on way to Lahore for binding purposes. A few Shabads (hymns) which Guru Arjan had struck out from the original manuscript were left in this copy by Bhai Banno. Guru Arjan declared this copy to be a KHARI-BIR (a forbidden copy). This copy at present is with the descendants of Bhai Banno in the village Mangat, district Gujrat Pakistan.

The second (original) granth signed by Guru Gobind Singh was taken to Kabul by Ahmed Shah Abdali in 1762. Four copies of this granth were made by Baba Deep Singh. Later many more hand written copies were prepared. Some of these copies can be found in Harimandir Sahib, Akal Takhat Sahib, Patna Sahib, Hazur Sahib, Bangladesh Sikh temple at Decca and other Sikh temples.

The granth was a subject matter of great concern to both Hindus and Muslims. Repeatedly, complaints were filed in the Mughal courts to ban its publication and use. In 1605, Emperor Akbar summoned a copy of the granth for investigation while he was camping at Batala. He examined the granth very thoroughly and rather liked it for its divinity. He summoned and punished those who had maliciously complained to him and made an offer of 51 gold coins as a token of respect to the granth.

In the times of Emperor Aurangzeb another complaint against the publication of the Granth was filed by the enemies of the house of Guru Nanak. This time Guru Harrai sent his older son Ramrai to defend the case. Ramrai was taken over by the splendour and exuberence of the Mughal court and dared to change certain words recorded in the Granth. By this blasphemous act he might have pleased the Mughal rulers but he had the anguish of his father who ordered him not to return to Guru's house and never to see him again.

The other attacks on the sanctity of the Granth and its language were made by the Arya Samaj leader Swami Dayanand and later by the break away Nirankari leader Baba Gurbachan Singh.

13.4.1 Name of the languages used in the Granth

The main languages used in the Granth are:

Arabic, Sanskrit, Persian, Punjabi, Hindi, Sindhi, Lehndi, Dakhi, Bengali, and Marathi.

13.4.2 Examples of the languages used and the contributories:

Punjabi– The Sikh Gurus, Sheikh Farid and others

Sanskrit– Guru Nanak, Guru Arjan and others

Sindhi– Guru Arjan

Western Punjabi/Lehndi– Guru Arjan

Influence of Arabic and Persian–Namdev

Gujrati and Marathi – Namdev, Trilochan
Eastern Hindi– Bards
Western Hindi– Kabir
Eastern Apabhramsa– Jaidev

13.5.1 Theme and the Subject-Matter:

The main theme of Guru Granth Sahib is–

- a. Search of God.
- b. Means to communicate with God.
- c. Methods to realise God.
- d. Religious commandments.
- e. Rules of morality.
- f. The Sikh theology.

Guru Granth Sahib is a literary classic and a spiritual treasure. The Granth contains the eternal Truth, proclaims God and shows the way of His realisation. It lays down moral and ethical rules for the development of the soul and religious commandments for the progress of morality and attainment of salvation.

13.5.2 The Metres and the types of compositions:

All hymns contained in Guru Granth Sahib are classified in different Ragas except the first hymn 'JAP JI, and SWAYYAS AND SLOAKS' at the end. The composition of the hymns in Guru Granth Sahib can be classified as-

a. Shabads (religious sayings) of different number of verses and their count in Guru Granth Sahib is as follows.-

- 2 verses – (dupdas), 608
- 3 verses – (tripde), 73
- 4 verses – (chaupadas), 1255
- 5 verses – (panchpadas), 80
- 6 verses – (chhepadas), 11 verses
- 8 verses – (ashtpadia), 311
- 16 verses – (solhas), 62

b. Pauris– Literally there is no difference between a shabad and a pauri. The practical difference is that a pauri carries its idea further. In Punjabi

language a pauri means a ladder. The word pauri is used in the Granth Sahib to define different parts of a 'VAR' – a heroic ballad eg Var Ramkali of the third Guru or a long verse eg Jap Ji of Guru Nanak. The pauri is a long verse and may or may not have uniformity *i.e* they may differ in metre and in number.

c. Vars (ballad) – Var means a long poem in which the praises of a hero are sung. The religious vars included in Guru Granth Sahib contain a sloak, a small verse complete in itself which is mostly subjective, before each pauri in order to clarify the idea contained in the pauri. The pauris of a var are by the same writer but it is not necessary for the sloaks. If the name/number of the composer is not given before the sloaks then the composer is the same as of the var otherwise the name or number of the composer is given.

There are 22 vars in Guru Granth Sahib written as follows:

Guru Nanak– 3

Guru Amardas– 4

Guru Ramdas– 8

Guru Arjan– 6

Satta and Balwand (Bards)– 1 (This var has no sloaks in it).

d. Chhants– means verses of praise. Majority of the chhants in Guru Granth Sahib contain one or more stanzas. A stanza of a chhant contains four to six verses. There are some chhants which are preceded by sloaks like pauris in vars.

e. Swayas– It is a particular stanza form. In Guru Granth Sahib are the Bards/Bhats who composed swayas to praise the Sikh Gurus used many other metres under the heading swayas. They also used different arrangements of long and short syllables at the end of the verses or within the verses. There are 122 swayas composed by the bhats in praise of the Gurus included in Guru Granth Sahib.

f. Patti, Bawan-akhri, Dukhni Onkar–

Patti is a long verse in which each letter of an alphabet is represented by a stanza. Guru Nanak has used Punjabi alphabet while Guru Amardas has used some other alphabet of the period. Two more similar verses have been named as Bawanakhris, meaning fifty two letters. Guru Nanak's Bawan-akhri has 52 letters whereas Kabir's Bawan-akhri has

only 36 letters. Onkar also means the beginning of an alphabet and dakhni means 'of the south'. Thus a southern alphabet is used in this verse. It is composed by Guru Nanak and has 54 letters in it.

g. Pahire, Bara Mah, Thhitti and Rutti. These are the long verses in which stanzas are composed on the names of the four parts of the day , seven days of the week, twelve months of the year, fifteen lunar dates and six seasons.

h. Gatha and Phune. These are special type of sloaks. In Gatha like Sahaskriti sloaks couplets have no rhyme. Phune means repetition. In phunhay word 'Haritha' is repeated in the fourth verse of each stanza.

i. Chaubole - Chaubole actually means a popular song. In Guru Granth Sahib it means an utterance of four persons four bhats- Samman, Moosam, Jamal and Patang.

13.6 The headings at the beginning of the hymns to show the identity of the author

13.6.1 The hymns of the Sikh Gurus:

All hymns written by the Sikh Gurus end with the name 'Nanak'. Guru Arjan gave a heading consisting of a word 'Mehla' meaning the body and a number 1-5 spoken as first, second and so on representing the Gurus in the successive order i.e 1 is Guru Nanak 2 Guru Angad 3 is Guru Amardas 4 is Guru Ramdas and 5 is Guru Arjan. Guru Gobind Singh when he added the hymns of Guru Tegh Bahadur gave the number as 9. Thus heading 'Mehla 1' means hymns are composed by Guru Nanak; 'Mehla 2' means hymns are composed by Guru Angad; 'Mehla 3' means hymns are composed by Guru Amardas and so on. Japji Sahib, the first hymn has no such heading, but it is widely believed that the Japji was composed by Guru Nanak. At the end of the Granth the Swayas of Guru Arjan has a heading 'Swaya uttered in person Mehla 5' which is different from other headings used (see pages 1385-88 of Guru Granth Sahib).

13.6.2 Hymns of the saints:

Most of the hymns composed by the saints have their name with the name of the raag and the tune (ghar) with it.

13.6.3 Hymns of the bards:

The heading of these hymns depict the name of the Guru in whose praise the hymns have been written. The name of the bhats comes at the end of the hymn. For example the headings are 'swayas about Mehla 1', about 'Mehla 2', about 'Mehla 3', about 'Mehla 4' and about 'Mehla 5',.

13.6.4 Raagmala:

The last composition in the Granth is known as 'Raagmala'. Like Japji Sahib in the beginning of the Granth this composition has no heading to show the name of its author.

13.7 The Arrangements of the Hymns Given in Guru Granth Sahib

The order of the poetry listed in Guru Granth Sahib is as follows:

I— Japji Sahib (pp 1– 8)

It is a long poem consisting of:

a preamble— the Mool Mantar (the basic doctrine)— one verse,
2 Sloaks— one in the beginning just after the preamble— one verse,
one at the end— one stanza of six verses, and 38 Pauris.

Japji is one of the most important BANI listed in Guru Granth Sahib. Every Sikh recites this Bani early in the morning. The main theme of this Bani is:

- a. How the distance between God and Man can be eliminated
- b. What is 'Hukam' (God's Order)?
- c. What are the ways to understand and execute God's Orders.

d. What are the different divisions of life? How can a person enter the kingdom of God?

II. Rehiras (pp 8-12)

It consists 9 shabads, 4 composed by Guru Nanak, 3 composed by Guru Ramdas and 2 composed by Guru Arjan. This Bani is recited by every Sikh in the evening.

III. Sohila (pp 12-13)

This Bani consists of 5 Shabads; 3 composed by Guru Nanak, 1 composed by Guru Ramdas and 1 composed by Guru Arjan. This is a Sikh's bed time prayer.

This Bani is also recited at the time of the cremation of a Sikh.

IV. Bani recorded in 31 different Ragas (musical metres) (pp 14-1352).
The breakdown of the raagas and the shabads is as follows:

- a. Raag Sri Raag pp 14-93, the total number of compositions in this raag are 200.
- b. Raag Majh pp 94-150, the total number of compositions are 119, there is no composition of Bhagats (saints) in this raag.
- c. Raag Gauri (pp 151-346), the total number of compositions are 393.
- d. Raag Asa pp 347-488, the total number of compositions are 365.
- e. Raag Gujri pp 489-526, the total number of compositions are 67.
- f. Raag Devgandhari pp 527-536, the total number of compositions in this raag are 47. There is no composition of Bhagats in this raag.
- g. Raag Bihagra pp 537-556, the total number of compositions in this raag are 18 and there is no Bhagat Bani in this raag.
- h. Raag Vadhans pp 557-595, There is no composition of Bhagats in this raag.
- i. Raag Sorath pp 595-600, the total number of compositions in this raag are 34.
- j. Raag Dhanasri pp 660-695, the total number of compositions in this are 115.
- k. Raag Jaitsiri pp 696-710, the total number of compositions are 32.
- l. Raag Todi pp 711-719, there are 35 compositions of this raag in Guru Granth Sahib.
- m. Raag Birari pp 719-720, there are 7 compositions in this raag and there is no Bhagat Bani in this raag.

- n. Raag Tilang pp 721-727, there are 20 compositions in this raag.
- o. Raag Suhi pp 728-795, there are 41 compositions in this raag.
- p. Raag Bilawal pp 795-858, there are 190 compositions in this raag.
- q. Raag Gaund pp 859-876, there are 49 compositions in this raag.
- r. Raag Ramkali pp 876-975, there are 135 compositions in this raag.
- s. Raag Nat Narain pp 975-984, there are 25 compositions in this raag.
- t. Raag Mali Gaura pp 984-988, there are 17 compositions in this raag.
- u. Raag Mrur pp 989-1106, there are 160 compositions in this raag.
- v. Raag Tukhari pp 1107-1117, there are 11 compositions in this raag.

The Bhagats have no compositions in this raag.

- w. Raag Kidara pp 1118-1124, there are 25 compositions in this raag.
- x. Raag Bhairoi pp 1125-1167, there are 132 compositions in this raag.
- y. Raag Basant pp 1168-1196, there are 87 compositions in this raag.
- z. Raag Sarang pp 1197-1254, there are 177 compositions in this raag.
- aa. Raag Malar pp 1254-1294, there are 76 compositions in this raag.
- ab. Raag Kanra pp 1294-1318, there are 71 compositions in this raag.
- ac. Raag Kalyan pp 1319-1327, there are 23 compositions in this raag and there Bhagat Bani.
- ad. Raag Prabhati pp 1327-1351, there are 67 compositions in this raag.
- ae. Raag Jaijivanti pp 1352-1353, there are 3 compositions of Guru Tegh Bahadur in this raag.

V. Sloaks—

The arrangement of sloaks is as follows:

Sloak Sahaskriti pp 1353-1360, 71 Sloaks— 4 of Guru Nanak and 67 of Guru Arjan; pp 1360-1361, 24 stanzas of Guru Arjan.

Phunay pp 1361-1363, 23 stanzas of Guru Arjan; Chaubolay pp 1363-1364, 11 stanzas of Guru Arjan.

Sloak of Bhagat Kabir 1364-1377, 243 sloaks.

Sloak of Farid pp 1377-1384, 130 sloaks.

VI. Swayas of Guru Arjan.

Swayas of Guru Arjan pp 1385-1389, 20 swayas.

VII. Swayas written by 17 Bhats as panegyrics on the first to fifth Guru in serial order-

pp 1389-1410. The composition of the swayas is as follows:

Bhat Kal 49, Kalsahar 4, Tal 1, Japal 4, Jal 1, Kirat 8, Sal 3, Bhal 1, Nal 6, Bhikha 2, Jalan 1, Das 14, Gavand 5, Sewak 7, Mathura 10, Bal 5 and Harbans 2.

There are 10 Swayas in the praise of Guru Nanak, 10 in praise of Guru Angad, 22 in praise of Guru Amardas, 60 in praise of Guru Ramdas and 21 in praise of Guru Arjan.

VII. Sloaks in excess of Vars.

The Sloaks written by the Gurus were included in the Vars by Guru Arjan. The Sloaks which were in excess of such inclusion are given on pp 1410-1429.

The total of these sloaks are 152; 33 of Guru Nanak, 67 of Guru Amardas, 30 of Guru Ramdas and 22 of Guru Arjan.

VIII. Sloaks of Guru Tegh Bahadur

The Sloaks of Guru Tegh Bahadur are on pp 1426-1429 and are 57 in number. These sloaks are always read aloud at the end of a Path and the congregation is invited to read it along with the Pathi(priest).

IX. Mundavni

Mundavni or the seal is on page 1429 and consists of two sloaks of Guru Arjan.

X. Raagmala

The last composition in the Guru Granth Sahib is Raagmala. The Sikh scholars differ in their opinion about its inclusion in the Granth. The traditional school thinks it to be a part of the Granth and asserts that it is an index of the raags used in the Granth. This argument can be challenged on the grounds that a number of raags mentioned in Raagmala are not in the Granth and a number of raags used in Granth Sahib are not in the Raagmala. Another argument of the traditional school is that it is a part of the original copy and is written in the same ink and with the same pen as was used for the other parts of the Granth. This plea also does not carry any weight as in those days all the scribes used almost the same ink and the same type of pen. As the writing of the

Gurumukhi characters was also the same so it becomes rather difficult to identify the handwriting. It is said by the modern scholars that it was Bhai Banno who might have been instrumental in its inclusion in the Granth as he had the possession of the original copy of the Granth when he took it to Lahore for binding. The question why Guru Arjan did not strike it off after receiving the Granth back from Bhai Bhanno is unanswered. The only place where Raagmala is not read at the end of a Path is probably Akal Takhat Sahib at Amritsar. Raagmala comes after Mundavni– the SEAL, this also puts doubts on its inclusion, as nothing should come after the SEAL, which means the end. In absence of any final decision by the Sikh scholars the Raagmala is included in every copy of the Granth.

13.8 The Numerals in Guru Granth Sahib

When Guru Arjan started the great task of compiling the Granth he invented a security system of numbers to avoid any later interpolations or inclusion of any spurious or unauthorised verses into the Granth Sahib.

As said before the Granth has been divided into three parts viz

Part I comprising Japji, Rehras and Sohila.

Part II comprising all musical raages and

Part III miscellaneous hymns.

The numbers security system works as follows:

PART 1

- a. The sloaks are numbered individually.
- b. The pauris are numbered progressively.
- c. All pauris are treated as separate stanzas and the verses constituting are not separately numbered,
- d. The verses of a shabad are separately and progressively numbered.
- e. Rahaus are independently numbered and are not counted towards the total shabads or stanzas.

ILLUSTRATION:

Japji— Sloak in the beginning is numbered 1 so is the sloak at the end., Pauris have been numbered progressively, though no number is given to the total verses in a pauri.

Rehras— it has two sections viz SODAR and SOPURKH.

Sodar consists of five hymns. The first hymn is the 27th pauri of Japji with little variation. It has number 1 at its end and the verses have not been numbered. The second hymn is a shabad of Guru Nanak. Here each verse of the shabad is progressively numbered and at the end of shabad the number reads as follows:

4/2

The first number of every numeration always tells the total verses in the shabad just ended and the second number denotes the total shabads in that section or raag.

At the end of the fifth shabad of the SODAR section we have:

4/5

Where 4 denotes the number of verses in the shabad just ended and 5 denotes the total number of shabads in this section.

Again in SOPURKH section there are 4 shabads. At the end of the first shabad the numbers are:

5/1

Number 5 is the total number of verses in the shabad ended and number 1 is the end of first shabad.

At the end of the section of four shabads the number is:

2/4

Number 2 means the number of verses in the present shabad and number 4 is the cumulative total of four shabads in this section.

Sohila – This composition consists of 5 shabads, the number at the end of the section is:

4/5

Where 4 is the number of verses in the shabad Raag Gauri Poorbi Mohalla 5 and number 5 is the cumulative total of the shabads in this section.

Part II ^{*} The Raags

This part of the Granth has 1339 pages out of a total pages of 1430. The rules of enumeration are the same though one is to know and understand the division of the part in appropriate sections. The main sections of this part are Raags, and within Raags, Shabads (and within Shabads– Ghars), Ashtpadi, Chhands, Vars etc.

Illustration:

Section-Siri Raag

Page 25/26 look at the end of shabads of Mehla 1, the number is:

4/33

Where 4 is the number of verses in the shabad just ended and 33 is the cumulative number of shabads in this raag by Guru Nanak– Mehla 1.

Guru Nanak's shabads in this section are followed by the shabads of Guru Amardas. At the end of first shabad the numbers are:

4/1/34

4 means the number of verses in this shabad.

1 means the number of shabad of the present writer (third Guru).

34 means the cumulative total of all the shabads in this raag.

At the end of the shabads at page 52 of the Granth, in Siri Raag the number is: 4/30/100

Where 4 means the verses in the shabad just ended; 30 means the number of shabad by the present writer (Guru Arjan);

100 means the total number of shabads in this raag by all composers.

Sub Section Of Siri Raag

The shabads in Siri Raag are followed by Ashtpadis. The numbering will start from one for every subsection in a section. For example at the end of the first Ashtpadi in Siri Raag the number is:

7/1

Where 7 means the number of verses in this Ashtpadi and

1 means the first Ashtpadi;

at the end of all the Ashtpadis in Siri Raag the number is:

8/2/27

Where 8 is the number of verses in the Ashtpadi, 2 is the number of Ashtpadis by the present writer and 27 is the total number of Ashtpadis in this sub-section.

Other Sub Sections Of Siri Raag

The other subsections of Siri Raag are pahre., Chhants etc.

The rules of enumerations there are the same as for subsection of Ashtpadis.

Var Of Siri Raag-- Mehla 4 (written by the Fourth Guru)

The first var of Siri Raag is at page 83. The var starts with two sloaks of Guru Amardas though the Var is composed by Guru Ramdas. The sloaks are numbered 1 and 2. The sloaks are followed by pauri and then sloaks and so on. The sloaks interwoven in the vars are numbered independently whereas the pauris are numbered progressively. At the end of the var the number is 21/1 –

21 means the number of pauris in the var.

1 means the number of Vars by the present writer. (Guru Ramdas).

The Shabads of the Bhagats in Siri Raag

The shabads of Bhagats are totalled individually and the shabads etc. of one Bhagat are not added with the shabads of the other Bhagats to produce a cumulative total. See pages 92-93 of Guru Granth Sahib.

The above rule of enumeration applies throughout PART II of the Granth.

PART III

The rules of numbers explained in Part II and Part I apply to Part III as well.

EXCEPTIONS

See pages 762-63 where long poems named Kuchaji, Suchaji and Guanwanti are listed. Here the stanzas are not numbered. At pages 1429-1430 in Raagmala the verses are not progressively numbered. At the end of Swayas of the Bhats the number is 2-21-9-11-10-10-22-60 143. This can be read as:

2 the swayas of the last Bhat Harbans, 21 Swayas in the praise of Guru Arjan, 9 Swayas by Guru Arjan (page 1387), 11 Swayas written by Guru Arjan (page 1387-89) 10 Swayas in the praise of Guru Nanak, 10 Swayas in the praise of Guru Angad; 22 Swayas in the praise of Guru Amardas, 60 Swayas in the praise of Guru Ramdas; 143 the grand total of the above.

NOTES

1. Though there is no mention of Panj-Tuke (five-verse Padas) in the Granth Sahib, however, they do form main part of Guru Arjan Dev's composition 'Sukhmani Sahib' in which every Pada of Ashtpadi consists of ten short verses.
2. In Raag Tilang (pp 721-728) Padas of 5,6 and 7 verses are found.
3. On pages 81-83 there is a hymn called 'Vanjara' which is a type of metaphor.

SECTION II

13.9 Types of Hymns

The composition in Guru Granth Sahib can be classified as follows:

13.9.1 Shabads:

These are general purpose odes complete in themselves. They consist of different numbers of stanzas (padas).

Most of the shabads are of 2 padas, 4 padas, 5 padas, 6 padas, 8 padas and 16 padas. A pada consists of different numbers of verses (tukas). The padas in the Granth are of one tuk, two tukas, three tukas and four tukas. A tuka is two lines of short metre rhyming together.

Though there is no mention of five tukas, however they do form main part of Guru Arjan's composition 'Sukhmani Sahib', in which every pada of Ashtpadi consists of ten short verses. In Raag Tilang (pp 721-728) padas of 5,6 and 7 verses are found.

13.9.2 Pauri:

The dictionary meaning of a pauri is a rung of a ladder or steps. In Gurbani it refers to those hymns which carry forward ideas from one stanza to another stanza.

IMPORTANT HYMNS COMPOSED IN PAURIS

1. Japji— 38 Pauris
2. Anand Shaib— 40 Pauris
3. All Vars eg—
 Asa Di Var— 24 Pauris
 Var Sri Raag— 22 Pauris
4. Sukhmani Sahib

Metres and length of Pauris

Pauris differ in metre and in number of verses.

Spelling of the word Pauri and Suffixes

The word pauri has been spelt pavri and pauri, see pages 139, 142, 143, 250, 251, 253, 255, 259, 1097 some pauris have number 5 with it see pages 315, 316 meaning that the pauri has been composed by Guru Arjan.

The name 'Nanak' at the end of a Pauri

Some pauris do have the name 'Nanak' at the end; others do not have it; see pauris 10 & 11 of Japji, see also page 83 line 5 and pages 91,138,139,142.

13.9.3 Sloaks:

It is a short hymn like a couplet. It is mostly subjective and is complete in itself. Though the sloaks of Guru Tegh Bahadur, Kabir, Farid, Dakhne, Phuney, Chaubole, Gatha and many other written by the Gurus are in the form of couplets, but a number of them eg Sloak Sahaskriti (imitation Sanskrit), and a significant number used in the vars are not in the form of couplets. There are examples that the sloaks consist between 2 to 26 verses (pages 1289-1290).

Structure and importance

All Gurus whose Bani is recorded in Guru Granth Sahib have composed sloaks. Rather Guru Angad has composed only sloaks and no other form of bani.

Place in Guru Granth Sahib

A. Sloaks have been attached with all Vars; there are examples of 1 to 3 sloaks preceding a var. In Jatsiri di Var there are two sloaks of Guru Arjan before every pauri— (see pages 705-711) and in Maru di Var there are three sloaks of Guru Arjan before every pauri (see pages 1094-1102). If the sloaks included in a var are of the composer of the var then,

normally his name/number has not been mentioned, (see pages 705-711), at other places it has been mentioned, (see pages 1094-1102). If the sloaks included in a var are of an other Guru then the number has been mentioned, (see pages 463-475). Sometimes the word sloak has also been omitted, (see pages 1094-1102).

B. Sloaks have also been added with long hymns like Japji, Sukhmani and also with Chhants, see pages 454-459.

C. Remaining sloaks have been collected and given together at the end of Guru Grant Sahib (see pages 1353-1384, 1410-1428).

Various headings

A. Various labels have been used for the sloaks eg sloak mehla. (page 83) sloak (page 705) mehla 5/2 (page 83) Asa mehla 5 sloak (page 454)

B. Other headings under which sloaks are found are: Dakhna (sloaks written in dakhni i.e Sindhi) Gatha, Phunhe and chaubole.

13.9.4 Var:

The word var means ballad *i.e* a heroic poem. Whereas the ordinary var has the battlefield as the background, the vars in Guru Granth Sahib have spiritual battlefield where good and evil are fighting each other to win.

Structure

All vars have been composed in pauris. Guru Arjan has put sloaks along with pauris in every var.

The sloaks included in the vars are not necessarily by the same author.

Tune

There are 22 vars in the Granth, some of which have been written on the tunes of the earlier vars, (see pages 462). It is said that the tunes of some of the vars were selected by Guru Hargobind.

13.9.5 Chhants

In Guru Granth Sahib most of the chhants are of 4 PADAS, each pada containing between four to six verses, though majority of them have six verses. Some chhants are also preceded by sloaks (pages 454-459)

13.9.6 Swayays

Swayays are quatrains. They are all collected and given at the end of Guru Granth Sahib. (pages 1385-1409) 20 swayays have been composed by Guru Arjan and 123 have been composed by the court poets in praise of the Gurus.

SECTION III

13.10 The Collection and Collation of Gurubani

1. There is enough evidence in the Sikh history that Bhagat Bani was collected by the Gurus during the period of their pontificate.
2. Many verses composed by the Gurus are either clarification of a similar verse of a Bhagat or are an answer to the questions raised by the Bhagats in their compositions.

Examples:

- a. see page 1383 of Guru Granth Sahib sloaks of Farid (104-111). The sloaks of Farid have sloaks of Guru Amardas and Guru Arjan mixed with them for clarification.
- b. see page 1384, Sloak of Farid (112) sloak 113 is composed by Guru Nanak (see page 83).
- c. see pages 981, 1106 (Raag Maru) Shabad of Guru Nanak and a similar Shabad of Bhagat Jaidev.

- d. (Raag Sorath) Shabad of Guru Nanak and a Shabad of Bhagat Namdev.
 - e. (Raag Asa) Shabad of Guru Nanak and Shabad of Kabir.
 - f. see also Sloaks and Shabads of Kabir and Guru Amardas.
 - g. there are many more examples of such similarities of Shabads of the Gurus and the Bhagats and also amongst the Gurus as well.
3. The Bani was recorded in books from the time of Guru Nanak and it passed on from one Guru to another Guru.
 4. During the times of Guru Amardas all the Bani collected so far was recorded in two Pothis (Books). These Pothis have the Bani of Guru Nanak, Guru Angad, Guru Amardas, Kabir, Namdev, Jaidev, Ravidas, Trilochan and Sain.
 5. The Bani of other Bhagats was collected by Guru Arjan and the above Pothis were recovered from Baba Mohan (son of Guru Amardas) by Guru Arjan himself.

13.11 The Authors and the Arrangement of their Bani

The authors of Guru Granth Sahib can be divided into following categories:

(i) Gurus

Guru Nanak— Composed Bani in 19 Raags viz Sri, Maj, Gauri, Asa, Gujri, Wadhans, Sorath, Dhanasri, Tilang, Suhi, Bilwal, Ramkali, Tukhari, Bharav, Basant, Sarang, Malar and Prabhati.

Total number of compositions are 974.

Guru Angad— Composed only 63 sloaks which have been incorporated in vars.

Guru Amardas— Composed Bani in 17 Raags, all the Raags used by Guru Nanak except Tilang and Tukhari. Total number of composition are 907.

Guru Ramdas— Composed Bani in 29 Raags, all the Raags used in Guru Granth Sahib (see page 111.7) except Raag Kedara and Jai Jai Vanti. Total number of compositions are 679.

Guru Arjan— Composed Bani in 30 Raags, all the Raags used in Guru Granth Sahib except Raag Jai Jai Vanti. Total compositions are 2218

Guru Hargobind— It is said that he added tunes to 9 vars out of a total of 22 vars. These vars are: Maj Di Var, Gauri Di Var, Asa Di Var, Wadhans Di Var, Gujri Di Var, Ramkali Di Var, Sarang Di Var, Malar Di Var and Kanra Di Var.

Guru Tegh Bahadur— Composed Bani in 15 Raags which are: Gauri, Asa, Gujri, Bihagra, Sorath, Jaitsri, Dhanasri, Todi, Tiang, Bilawal, Ramkali, Maru Basant, Sarang and Jai Jai Vanti. The Raag Jai Jai Vanti has been used only by Guru Tegh Bahadur. Total number of compositions are 115.

Guru Gobind Singh — It is said that there is one Sloak (page 1429 Sloak number 54) composed by Guru Gobind Singh.

(ii) The relatives of the Sikh Gurus

Baba Sundar— Sundar was the great grandson of Guru Amardas. There is one hymn of six verses in Raag Ramkali composed by Baba Sundar (page 923). It is said that this hymn was composed by Baba Sundar at the death of Guru Amardas.

(iii) The Musicians/Bards of the Sikh Gurus

Mardana— He was a companion and musician of Guru Nanak. There are 3 sloaks of Mardana in Bihagra Di Var. (page 553), though some historians do not agree and stress that the sloaks are of Guru Nanak.

Sata & Balwand— They were bards in the court of Guru Angad. Once in their ego they thought that the glory of Guru's house was due to their singing. They resigned and did not come to the Guru. After a few days they realised their folly and came back to the Guru for forgiveness. They were duly forgiven. The Sikhs prescribed a punishment which they happily accepted. Their faces were blackened and they rode on a donkey and travelled from Lahore to Amritsar

There is a Var in praise of the Guru in Guru Granth Sahib, in Raag Ramkali. (page 966).

(iv) The Bhagats

1. Sheikh Farid– Composed hymns in Raags Asa and Suhi. Total compositions are 134. Including 130 sloaks (of which a few are of the Sikh Gurus)
2. Jai Dev– Composed Bani in 17 Raags Gujri and Maru. Total compositions are 2.
3. Kabir– Composed Bani in 17 Raags viz Sri, Gauri, Asa, Gujri, Sorath, Dhanasri, Tilang, Suhi, Bilawal, Gaur, Ramkali, Maru, Kedara, Bhairav, Basant, Sarang and Prabhati. Total compositions are 541. Including 243 sloaks, of which a few are of the Sikh Gurus.
4. Namdev– Composed Bani in 18 Raags viz Gauri, Asa, Gujri, Sorath, Dhanasri, Todi, Tilang, Bilawal, Gaur, Ramkali, Mali Gaura, Maru, Bhairav, Basant, Sarang, Malar, Kanra, Prabhati. Total compositions are 60.
5. Ravidas– Composed Bani in 16 Raags viz Sri, Gauri, Asa, Gujri, Sorath, Dhanasri, Jaitsri, Suhi, Gaur, Bilawal, Ramkali, Maru, Kedara, Bhairav, Basant and Malar. Total compositions are 41.
6. Beni– Composed Bani in Raags Sri, Ramkali and Prabhati. Total compositions are 3.
7. Trilochan– Composed Bani in Raags Sri, Gujri and Dhanasri. Total compositions are 4.
8. Ramanand– Composed one hymn in Raag Basant.
9. Dhanna– Composed four hymns in Raags Asa and Dhanasri.
10. Bhikhan– Composed two hymns in Raag Sorath.
11. Sadhna– Composed one hymn in Raag Bilawal.
12. Pipa– Composed one hymn in Raag Dhanasri.
13. Sain– Composed one hymn in Raag Dhanasri.
14. Parmanand– Composed one hymn in Raag Sarang.
15. Surdas– Composed one verse in Raag Sarang.

(v) The Court (House of the Gurus) Poets:

Their number differs from author to author. One school of historians counts them as 17 whereas the other school count them as 11. They have composed Swayas. These recorded on pages 1389-1409 and are 123 in number.

13.12 The Beginning Verse/Hymns Of The Raags/Chapters

All sections/chapters in Guru Granth Sahib start with a specific verses/hymn popularly known as 'Mangal'. These verses/hymns are as follows.

1. IK Onkar Satguru Prasad– used 419 times
2. IK Onkar Satnam Guruprasad– used 2 times
3. IK Onkar Satnam Kartapurkh Gurprasad– 9 times
4. IK Onkar Satnam Kartapurkh Nirbhav Nirvair, Akal Murat, Ajoonee, Saibhang Gurprasad– used 33 times

13.13 The Arrangement of 'Tunes' in the Music of Guru Granth Sahib

The indication of the main Sur (tune) in the music arrangement in Guru Granth Sahib is named as 'Ghar'. There is a reference of 1 to 17 'Ghars' in Guru Granth Sahib. If there is no reference of the word 'Ghar', then that hymn should be sung in its pure form.

13.14 The Use of Word 'Rahao' in Guru Granth Sahib

1. The word 'Rahao' is related to the Raag of the composition. The 'Rahao' refers to the 'Sthae' in a Raag.
2. It also underlines the basic idea in a hymn.
3. Where there are two 'Rahaos' in a hymn the first poses a question and the second gives an answer.
4. Where there are three 'Rahaos' in a hymn, the first would be an inspiration, the second would refer to constraints and the third would be an advice. (see pages 154-155).
5. Where there are six 'Rahaos' in a hymn it refers to the individual 'Sthae', in the Raag. (see pages 81-82).

6. In Ramkali Di Var Mehla 3 the word 'Rahao' has been used so that the line should be sung again and again.
7. The Bani which has not been written in Raags has no 'Rahao' in it.

13.5 The Arrangement of the Bani Recorded after the Raags:

The Bani recorded after the Raags which finish at page 1353 is as follows:

Sloak Shahskriti Mehla 1 (page 1353), Sloak Shahskriti Mehla 5 (pages 1353-1360), Gatha Mehla 5 (1360-1361), Puhney Mehla 5 (1361-1363), Chaubolay Mehla 5 (1361-64), Sloak Kabir (1364-1377), Sloak Farid (1377-1385), Swaya Mehla 5 (1385-89), Bhatt Swayas (1389-1410), Sloak varan de vadeek (1410-1426), Sloak Mehla 9 (1426-1429), Mundavni (1429), Raag-Mala (1429-1430).

Table 12

Guru Granth Sahib– The Spiritual Guru of the Sikhs

- | | |
|------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1539 | Death of Guru Nanak Dev. The first Pothi of hymns handed by Guru Nanak to Guru Angad. |
| 1552 | Death of Guru Angad. The Pothi of hymns (first pothi plus the hymns of Guru Angad) handed by Guru Angad to Guru Amardas. |
| 1574 | Death of Guru Amardas. The updated Pothis of hymns (now called Mohan Pothis) taken over by Baba Mohan son of Guru Amardas. |
| 1581 | Death of Guru Ramdas. He handed his compositions to Guru Arjan. |
| 1601 | Guru Arjan Dev started the compilation of Granth Sahib. |
| 1602 | Two Pothis now known as Mohan Pothis. Collected by Guru Arjan from Baba Mohan. (It is believed that there are many such pothis). |
| 1604 | Completion of Granth Sahib and installation of the Granth at Harimandir. Guru Arjan called the Granth as Pothi Sahib. The scribe of the Granth was Bhai Gurdas, a maternal uncle to Guru Arjan. |

- 1605 Emperor Akbar paid homage to the Granth at Batala. He also offered 51 gold mohars as the offering.
- 1604-1635 Granth Sahib remained at Amritsar.
- 1635 Granth Sahib moved to Kiratpur Sahib by Guru Hargobind.
- 1644 Original Bir (copy) stolen by Dhirmal, a grandson of Guru Hargobind from Guru's palace.
- 1661 Emperor Aurangzeb summoned Guru Har Rai to Delhi to defend some of the hymns of Granth Sahib.
- 1661 Guru Har Rai sent his older son Ramrai to Aurangzeb. Ramrai dared to change a hymn of the Granth. Guru Har Rai disowned Ramrai. Death of Gur Har Rai.
- 1674 Original Bir recovered by the Sikhs from Dhirmal, but returned to him again by the orders of Guru Tegh Bahadur.
- 1706 Second version of the Granth compiled by Guru Gobind Singh at Damdama Sahib. The scribe was Bhai Mani Singh.
- 1706 4 copies of the Granth made by Baba Deep Singh.
- 1708 Granth Sahib was declared as the spiritual Guru of the Sikhs, by Guru Gobind Singh, at Nanded.
- 1762 Original Bir (second version) taken by Ahmed Shah Abdali to Kabul.
- 1799-1839 Original Bir (first version) at the Lahore Court with Maharaja Ranjit Singh.
- 1849 Original Bir (first version) discovered by the Britishers at the Lahore Court with its golden stand.

- 1849-1850 Court case for the possession of the original Bir.
- 1850 Court gave its custody to the descendants of Dhirmal.
- 1850 A copy of the Granth presented to Queen Victoria by the Sodhis (Dhirmal clan).
- 1900-1990 Attack on Guru Granth Sahib by the leaders of Arya Samaj and the Nirankaris.

THE SIKH THEOLOGY

Part I

UNIT 14

14.1 Theology and Philosophy of Religion

The word theology is derived from the Greek words, 'theos' meaning God and 'logos' meaning commentary. Thus the word theology means— a commentary on God, a scientific formulation of religious beliefs and an analysis of religious truths. Philosophy of religion, on the other hand, studies the concepts and propositions of theology and the reasonings of the theologians. The Brahm Vidya, is the Sanskrit term for theology and the present interpretation of the Hindu religion is derived from this Vidya.

14.2 The Sikh Theology

The main source of the Sikh theology is Guru Granth Sahib. The Sikh Gurus and the Saints, whose hymns have been included in Guru Granth Sahib, were the medium of revelations contained in Guru Granth Sahib. The author of Guru Granth Sahib is God Himself. He revealed the religious truth to the Sikh Gurus and ordained them to spread it to mankind all over the globe.

Some of the theological truths can be understood by intellect, interpretation and analysis whereas others can be apprehended only by personal experience 'anubhav', through meditation on 'Naam', good deeds 'karmas' and God's blessings 'bakhshish'.

14.2.1 The Theory of Creation

14.2.1.1:

According to the Sikh thought, before the creation of the universe, God had within Him the will to create the universe. Then he was in a state of 'Sunn Samaad' – perfect meditation. This is the abstract or transcendent (nirgun) state of God. Guru Nanak Dev has described this state of God in Maru Mohalla 1, page 1035 in Guru Granth Sahib as follows:

"There was darkness for countless years,
There was neither sky nor earth;
neither day, nor night, neither sun nor moon.
It was His Will, He was in abstract Meditation.
There was neither mines, nor vegetation,
nor air nor water.
There was neither life nor death; nor
the cycle of transmigration.
There were no continents, no galaxies,
no oceans, no seas.
There were no heavens, no hells, no
creation no destruction
.....then it was by His Will
that He created the Universe."

14.2.1.2:

It is from this 'Nirgun' – abstract state of 'Sunn Samaad' that God created the Universe with His Will and manifested Himself in it. This is the 'Sargun' – immanent state of God. Guru Arjan states in one of his hymns– 'Sukhmani Sahib' (Guru Granth Sahib page 290) as follows:

".....the abstract and immanent state of God are His two forms. He Himself exists in 'Nirgun' state and He manifests Himself in the 'Sargun' state."

14.2.1.3:

According to Guru Nanak Dev (Jap Ji Sahib– pauri 21), only God Himself knows when the universe was created. The year, the month or the day of the week, the season or the weather when it was created, only the

Master knows. No religious book has mentioned a date of creation of the world. No Hindu priest, or a Muslim Mullah or a Buddhist monk or a Yogi knows about it.

14.2.1.4:

The universe is very vast. There are innumerable worlds in it. There are also a number of suns and moons to give it light and energy. The modern science has confirmed this theory. Guru Nanak Dev described this in his Jap Ji pauri 22. He said,

".....million are the skies, countless the nether worlds...for centuries people have been trying to find their exact number but they are beyond count.....innumerable are the segments of the universe.....no one, so far, has succeeded in ascertaining the vastness of His creation. The more we know and find about it, the more there is to know."

14.2.1.5:

According to the Sikh theologians, the expanse of whole creation arose from God by His one word– 'Create'. Then came the countless current of the creation.

14.2.1.6:

The universe is impermanent. This particular nature of the universe is known as 'Maya'. Despite the impermanent character of the universe, it is a real thing and not an illusion.

14.2.1.7:

The degree of understanding of the universe, whether it is real or an illusion; whether it is consistently changing or is static; whether it is a manifestation of God or a scientific fiction, depends upon the stage of the spiritual development of an individual who is a seeker of God and the Truth.

14.3 The Concept of God

According to the Sikh thought there is only one Reality, one God and all that exists arose from the function of that One Truth and must eventually

merge into that one Supreme Being. As a spark cannot exist without fire, similarly the souls cannot exist without God, the Creator of endless flow of individual souls.

God is a realisable, approachable and accessible entity. He is the Creator of the whole universe. He is omniscient, for He knows our needs; He is merciful, for He forgives our sins; He is generous, for He fulfils our demands; He is omnipotent, for He is invincible; He is immortal, for He is beyond births and deaths; He is all-love, for He is without enmity; He is self-illuminated, for He is indestructible; He is the Truth, for He is eternal; He is the up-holder of Justice, for He cannot be bribed or bought. He is the King of Kings and an adorable Sovereign of the whole Universe.

For a human being, God is human (the 'Sargun' aspect of God). He can be visited and talked to like a real person. He is truth and absolute. He can be met in the form of a father, mother, brother, sister, friend or a saviour. God is not only an abstract idea or a distinct unseen power (the 'nirgun' aspect of God) but a honest fact, a close relation and an attainable being. One can see Him and talk to Him if one can make oneself worthy of it.

At different time intervals God sends His messengers to revive justice, peace and love. The prophets teach us the rules of morality and ethics and explain to us the way to reach God. According to the Sikh thought, both meditation and good deeds are essential to pave the way for God's audience and realisation.

The foundation of the structure of this world is love. One must always remember one's beloved. Love and remembrance are complementary. The mode of remembrance is reading beloved's letters, talking to him/her on telephone, imagining his/her virtues and always keeping his/her memory in one's mind. For all of us God is our beloved. The meditation is the way to remember Him. Reading His 'Word' from the holy books is like reading his letters. The singing of or listening to 'shabads' (hymns/bhajans) is like talking to him. Collectively, all these modes of remembering God are known as meditation, and it is an essential and integral part of the God realisation exercise.

The meditation must be on God's 'Word', for that is the only static form of God known to the human beings and no images or photographs or symbols must take its place. The worship must be of His 'Nirgun' form

and not of any human, animal or vegetation model. The holy books are the means of worship and not the object of worship. They should be respected and honoured and not worshipped.

14.4 The Guru

In the Sikh scriptures, the word 'Guru' has been used in at least three different senses. Firstly, it has been used for God Himself; secondly, the word has been referred to as teacher-Guru and finally, it is used for the holy hymns recorded in Guru Granth Sahib. According to the Sikh thought both a teacher-Guru and the 'Word' of God (Gurbani) are essential to communicate with God. A teacher-Guru is a divine institution or the eternal spark of the divine light, which continuously and eternally acts, in the form of the divine word, through the chosen men, to inspire mankind and to guide their destiny. The teacher-Guru is an enlightened soul, a perfect being through whom the revelations of God or the Word of God are spread. That is the only way of God's revelation known to man. The 'Word' or 'Naam', however, is not to be a mere word or mantar, or shabad or a hymn to be uttered mechanically without its essence being realised. It should be uttered with concentration realising its ultimate truth.

The prophets or avatars are the messengers of God. They must be respected and honoured but not worshipped. The worship is an exclusive privilege of God and must only be reserved for Him.

14.5 The Commandments

The commandments are the codified directions for the followers of a faith. They are the social and religious precepts essential for the survival of a religion. The Sikh Gurus, in their life time, wrote down the axioms crucial for the new social and religious set up of their adherents.

14.5.1 The three pillars of Sikhism:

The three foundation stones of the Sikh faith were laid down by Guru Nanak Dev. He said that a Sikh, must meditate, everyday, on the name of God ('Naam Japo'); must work honestly for his living ('kirt karo') and must share his wealth and happiness with others ('vand ke chhako').

14.5.2 The five beliefs:

According to the Sikh thought a Sikh must believe in the unity of God, in the teachings of the Sikh Gurus, in the text of Guru Granth Sahib, in the equality of man and in the oneness of spirit in the ten Gurus.

14.5.3 The five rules of conduct:

Commensurate with the Sikh belief a Sikh must unconditionally submit to God, attend his/her household duties diligently, show compassion to the needy and the poor, give charity and alms for the religious and educational works and put a restraint on one's anger, greed, passions, attachment and ego.

14.5.4 The five vows

As stated by the Sikh code a believer in the Sikh faith must vow— not to remove the body hair; not to eat 'halal' (kosher) meat; not to smoke, drink alcohol and take drugs; not to worship idols, images, graves and tombs and not to indulge in adultery.

14.5.5 The five symbols

After the Baisakhi of 1699, the day of the creation of the Khalsa Brotherhood by Guru Gobind Singh, the wearing of the five symbols—the uncut hair, a sign of saintliness; a steel bangle, a mark of eternal love for God; an underwear, a manifestation of chastity and restraint; a sword, a mark of bravery and strength and a comb, an evidence of cleanliness and purity has become a strong tradition and practice with the Khalsa. These symbols have stood the test of the history and are the glory and honour of the young Sikh religion.

THE SIKH THEOLOGY

Part II

UNIT 15

15.1 The Law Of 'Karma' (Actions)

Like any modern scientific theory, the Sikh doctrine of 'Karma' is also based on the premise of cause and effect. The good actions of a person have good results and the bad actions have bad effects. This is called the doctrine of Karma. Everything emerges from its seed. The admirable actions breed pleasing results and the bad deeds give birth to painful consequences. A person has to suffer for his/her unsatisfactory behaviour. The sufferings, as a part of the punishment, if not pardoned by God or if not completely consumed in this life, go with the persons to their next life.

Guru Nanak Dev said in one of his hymns titled 'Patti' (raag Asa, page 433-Guru Granth Sahib)–

"Do not blame others for your sufferings, it is a result of your actions. You have harvested whatever you had sowed, why should you embroil others?" ("Dadda dos no deo kise dos karma aapina. Jo main kiya so main paaya, dos na deejai avar janaa.")

A person lives a series of lives. The tragedy of this life could be the result of one's actions of both this life and the previous lives. The cycle of karma goes on for ever. But it is not a never-ending span. The repentance, the meditation and the blessings of God can pardon both the unconsumed punishment and the sinister doings and put an end to this vicious cycle of the karma. The universality of the doctrine of karma is one of the chief factors which binds all the life together. According to this law we all are constantly creating karma, enlisting obligations, and all of these obligations must be paid off. The exact date, time and place of

payment is not known to any one; but the one fact of importance which stands absolutely clear and definitely unalterable, is that everyone must pay for his/her actions.

God allows us time for the settlement of our karmic accounts,;it may be extended over periods of this life and the next life. At times people complain that there is no justice in this world. They notice that the wrongdoers are going seemingly unpunished, while the conscientious are unrewarded. It is at this point that the law of karma comes to the salvage and offers a logical explanation. The death of a person is not the end of his life, it is only the destruction of his physical body. So long as the punishment or reward remains unconsumed one must return to this world to use it. Misery or happiness of this life could be the result of the karma of the previous lives. If a wrongdoer seems to enjoy the present life, he might be getting results of his previous good octanes, and if a honest and God fearing person is suffering it might be a direct result of his bad karmas of the previous life.

The karmas of a person will definitely have their effect, both good and bad. No worldly power can change the course of their movement. But, according to the Sikh thought, the Almighty God, with His Grace, can pardon the wrongs of a person and thus release him/her from the pangs of sufferings.

To invoke God's Grace, a person must do concentrated meditation and must perform good karmas. The concentrated meditation and the good karmas are the basic qualifications to go for God's Grace. A person who does not perform any prayers and who continuously and deliberately indulges in bad karma cannot get the Grace of God and thus must suffer for his/her bad actions.

15.2 Heaven and Hell

Many people believe that the concept of heaven and hell is only imaginary and was used by the prophets for enlightening purposes only. They stress that heaven and hell exist only in this world and there are no other divisions of Nature. The Sikh thought clearly mentions the existence of other regions beyond this world. Guru Nanak describes the whereabouts of God's palace in his long hymn "So Dar" recorded at three different places in Guru Granth Sahib. Firstly it appears in Japji, then it appears in Rehras and lastly it appears in Asa.

According to the Sikh thought the globe is divided into a number of segments farther from this world. The first segment is physical universe. We live in a part of this segment and are continuously trying to discover and find other unknown parts of this vast planetary system.

The other divisions are invisible to the physical eye because of their higher oscillations. They do not for that reason, come within the range of our vision. In terms of the solar spectrum, they are situated far and beyond the ultraviolet rays of modern science.

These regions are collectively known as heaven and hell. They are reserved for human trials, temporary rests and the ultimate abode. Some of these regions are also the abode of prophets and saints. The highest division is known as 'SachKhand'-the region where God Himself resides. This is the capital of all creation. From this grand centre of music and light, and power and life, Waheguru-the Supreme God, creates, governs and sustains all divisions. The regions which have comforts and opulence are known as heaven and the segments which have torture chambers and dungeons are known as hell. A person enters these regions according to his/her karma.

15.3 Mukti/Liberation

The word Mukti means freedom of soul from transmigration. It refers to living in peace and comfort, in the upper regions with saints and prophets and ultimately residing with God. According to the Sikh theology, a soul emerges from God and after completing the circles of life and death, and after consuming the unsettled karmas, it re-merges in God and stays there until the next divine assignment. Before finally merging with God the souls pass through various upper regions according to their worldly karma.

During the long, hard and arduous journey of living in this universe and various sub-regions the soul encounters countless sufferings and pains, trying to make its way to re-merge in God. The body is only a temporary abode for the soul. Different regions have different types of shells to store the soul. All these shells are mortal whereas the soul is immortal.

The human life is the principal 'karam bhoomi' (action ground) where a person gets a chance to work for 'Mukti' to finally get rid of all the sufferings and sorrows.

15.3.1 The ways to mukti:

According to the Sikh thought the ways to mukti are:

15.3.1.1 Preparations for living a religious life:

As a person prepares soil in his garden to sow seeds for plants and flowers, similarly a person is to cleanse himself/herself, internally, for sowing the seeds of a pious life. The inner-cleansing process requires the destruction of all the weed (vices) grown in mind to make room for good seeds of honesty and truth to grow. The weed which grows in a person's mind and which kills his piety and holiness is classed as a group of vices. These vices are: passions, which means violent and uncontrollable emotions; anger, which refers to unreasonable outrage; greed, which includes keen desire for worldly possessions and pleasures; attachment, which means too much closeness with relations and material belongings and ego which denotes false pride and hypocrisy. These evils are the main barriers which keep a soul away from God and prevent its way to reach the Kingdom of God. A person must destroy all these evils to make him/her worthy to receive God.

15.3.1.2 Meditation on the name of God:

The meditation is the mode of disciplining one's mind to remember God. Tuning and discipline of human character are essential for the success of one's actions, similarly the meditation is paramount to tune one's mind for God-realisation. According to the Sikh thought no God comprehension is possible without meditation. The meditation is an integral part of Mukti. It keeps one aware of moral ethics and about the bounties and generosity of God. It develops in one's mind love and affection for others. It cultivates in one's heart the desire for an honest and pious living. It means remembering, talking and communicating with God.

According to the Sikh philosophy the main modes of meditation are:

a. Recitation of the holy hymns:

The meditation may be performed by singing or reciting the holy hymns either individually or in groups of pious people. The recitation must come from heart, it must have a meaning for the reciter. The singer must have belief and faith in what he/she is singing.

b. Listening to the Holy Hymns/World:

The meditation can also be performed by listening rather than saying. More than 70 percent of the world population is illiterate. These people cannot read the holy scriptures. This does not bar such people from meditation. These people can gather in gurdwaras or temples to listen to the holy word as recited by others. Like singing, the listening must also be from one's conscious mind. One must believe in what one is listening to.

c. Acceptance of the existence and the ways of God:

The belief in the existence of God and in the ways of His functioning and controlling the world is the premise of a real meditation. While listening to or reciting the holy Name, one must have complete faith in God and an unshakeable belief in His ways of conducting His affairs.

d. The application of the teachings in one's life:

The meditation does not only mean saying, hearing or believing in the Holy Word, it also means the application of such a word in one's life. According to Guru Nanak, the Truth is higher but still higher than Truth is the truthful living. The knowledge of the Divine Truth is of no avail if that knowledge is not used to implement the Godly realities in life.

15.3.1.3 The Karmas (good actions):

As stated above, this world is a 'Karam Bhoomi' (an action ground). A person who seeks 'Mukti' must then be a 'Karam Yogi' i.e., a person of noble actions. The honest actions are complementary to the Divine Word. The worship and actions must go together. A worship without good character and good character without worship are like empty shells. No meditation is complete until it is followed by dignified and truthful actions. The Sikh Gurus recommended to their followers a family life bonded with love and affection, help and sacrifice, piety and holiness and decency and gentleness to receive Mukti. They declared that there was no place for hate, selfishness, cruelty, arrogance and rudeness in a Karam Yogi's life. A Karam Yogi must be a God fearing soul.

THE SIKH THEOLOGY

Part III

UNIT 16

16.1 The Sikh Ethics

The word ethics is defined as the science of morality. It presents the rules of conduct and of character allowed in a society and in a specific religious set-up. The Sikh ethic explains the theories of good and evil, sin and righteousness and as explained by the Sikh Gurus and as contained in the Sikh scriptures and books of Sikh code of conduct. The Sikh ethical theories are based on the interwoven relationship of moral values with the metaphysical values.

16.2 Moral Standards

The moral standards of the members of a society are the focal point of any ethical theory. In Sikhism the steps to achieve the highest level of morals is given by Guru Nanak Dev in Jap Ji in pauries 35-37. These steps are: a) Dharam Khand– the situation when the existence of the social and religious duties and obligations is realised; b) Gian Khand– the situation when a genuine effort is made to learn and comprehend these duties and obligations; c) Saram Khand– the situation when the knowledge so gained is applied for the betterment of humanity to the best of one's ability; d) Karam Khand– the situation when the power of the Divinity is invoked for Divine Grace; e) Sach Khand– the situation when one burns all his/her ego and merges oneself in the everlasting Truth.

The achievement of the highest standards of morals would mean the successful embarkation on the quest of self realisation. This, according to the Sikh Gurus, means submitting unconditionally to the will of God, known as Hukam or Raza.

16.3 Rationale, Susceptibility And Praxis

In Sikhism there are four inter-related sets of rationale. The first set includes a group of five moral evils; the second set comprises eight virtues to combat these evils; the third set contains social and religious duties and the final set presents the way to realise the divine idealism.

16.3.1:

The Sikh Gurus mention five evils which repeatedly assault a person in his quest for self realisation. They are kam (passions), krodh (anger), lob (greed), moh (attachment) and ahankar (ego).

16.3.1.1:

Kam in Sikh scriptures, is referred to mean both lust and downright sexual urge. Guru Arjan, on pages 672, and 1358-1359 of Guru Granth Sahib, describes kam as one of the greatest evils which allures people to go away from God. It is a sin to indulge in sex against the will of the partner and is also the cause of profound sorrows in human beings. Kam results in the loss of power of discrimination. It makes an individual oblivious of his/her own self preservation and makes him/her weak, unreliable and unsteady. Sikhism, however, does not disallow normal sexual relationship and also does not prohibit the fulfilment of basic human wants. The realisation of God while living the life of a householder is the basic premise of the Sikh thought.

In the Sanskrit literature, the word kam has been used in eighteen different senses, the most popular being desire, lust, sexual ambition and energy.

16.3.1.2:

Krodh is an explosive emotion which injures the object which it is directed to as well as the organism which it has been directed from. Guru Nanak Dev in Raag Ramkali, page 932 of Guru Granth Sahib, says that krodh destroys the body as flux melts the metal. It generates actions which breed social and religious conflicts. A person overcome by krodh loses the balance of mind, eludes compassion and becomes incapable of reflection. According to Sikh Gurus, krodh takes a person away from God, as hatred and vengeance have no place in a religious platter. Guru

Arjan Dev says in Sloak Sahskrit, page 1358 of Guru Granth Sahib that krodh is an evil which begets strife and defeats compression and takes a person far from God.

16.3.1.3:

Lobh means an acute desire to possess what rightfully belongs to others. It produces a false perspective of value. It gives a more compelling value to monetary wealth than to spiritual and moral treasure. It makes the possessor a selfish and a self-centred person. It takes a person away from his/her religious, social and family duties. It motivates disregard for human loyalties and care. According to Guru Arjan Dev, Page 1358 of Guru Granth Sahib, *lobh* sways even the best of men by its waves to darkness and causes their minds to waver and wobble in all directions, to collect more and more. It has no respect for friendship, father or mother or for children. It makes people do what they must not do. It makes people blind with greed and desire.

16.3.1.4:

Moh means immoderate attachment and delusion. It narrows down an individual's outlook. It is a tendency whereby people cease to view things in the right perspective and become narrow minded and mean. It confuses an individual's mind and sways him/her away from the real value of life. According to Guru Nanak, page 1142 of Guru Granth Sahib, *moh* leads to nothing but sin. It deviates a person from his/her duties and responsibilities. It is a net of illusion and a false fascination. It is a mirage which misguides and deludes a person from his/her right path to obscurity.

16.3.1.5:

Ahankar means false pride. It arises from one's possessions, merits or power. It gives an individual a feeling that he/she is superior to others. Under its influence a person treats others as shoddy and menial and thinks himself/herself to be higher and better. It accentuates enmity and jealousy and destroys the unity of mankind. It makes people restless and unstable. It dismantles the foundation of friendship and relationship. According to the Sikh Gurus, it is the worst of the five evils. An egotist can never enter the kingdom of God. According to Guru Arjan, page 1358 of Guru Granth Sahib, it estranges friends, confirms enmities and

makes men spread out the net of illusion far and wide. It destroys the inner-self of a person and takes him/her away from God.

16.3.1.6:

According to the Sikh theology, the evils of kam, krodh, lob, moh and ahankar tear to pieces the inner of a person. They destroy a person's potential and capabilities to worship and meditate. They sway him/her away from God. They keep a person in a state of constant imbalance and restlessness. According to Guru Arjan, page 1384 of Guru Granth Sahib, the root of these evils is in 'trishna' i.e. a desire of worldly possessions. To control and annihilate these evils it is paramount that a person's 'trishnas' are controlled and regulated. A person's spirituality and divinity must take over his worldly actions. These evils, like gas, will always expand unless restrained by spiritual pressures and religious sentiments. According to the Sikh Gurus, one must enshrine one's mind with the name of God, concentrate on his/her daily prayers, engross oneself in noble deeds and the evils will leave his/her body and will not dare to come back again.

16.3.2:

To combat the vices, the Sikh Gurus have recommended a series of qualities which a person must develop in his/her mind. These qualities are known as 'gunas' and must be cultivated in one's mind with sincerity and piety. According to Guru Nanak, page 595 of Guru Granth Sahib, one removes evils with virtues, for virtues are our only friends. Let your mind be the farmer and deeds the farming; and let your body be the farm; water it with effort; let the spiritual word be the seed, and contentment the furrowing, and let the fence be of humility. If you do the deeds of love, the seed will sprout and fortune will then be your home. According to Guru Nanak devotion without virtues is impossible. The destruction of vices and the application of virtues are essential to endear the self to God. The virtues may be learnt and applied through social and religious communication with the people of wisdom. The Sikh Gurus have mentioned eight virtues which a person must try to implant in his mind. They are: Gian (wisdom), Sat (truthfulness), Niaon (justice), Santokh (temperance), Dhiraj (patience), Himat (courage), Nimarta (humility) and Sabar (contentment).

16.3.2.1:

According to Guru Nanak, wisdom is a comprehensive point of view as indicated in the actions of man. It is the complete knowledge of a set of principles. According to the Guru wisdom can be cultivated by hearing good, reflecting good and doing good. A man of wisdom performs moral acts and keeps a lofty moral standard. According to the Sikh thought a person may acquire wisdom when he/she says to himself/herself that he/she does not know and thus slays his/her ego.

16.3.2.2:

According to Guru Nanak, page 62 of Guru Granth Sahib, Truth is important, but still more important is the truthful living. Truthfulness means living according to the way of God. It refers to conformity of the thought with the word and the agreement of word with the act. According to Guru Arjan truthful living brings one nearer to God.

16.3.2.3:

Niaon means freedom and equal opportunities for all. It also includes respect for the rights and non-exploitation of others. The Sikh Gurus spoke very strongly against the exploitation of one by the other. They forbade Sikhs to plunder even enemy's property. The respect for women and children of the enemy was also a strict instruction. No Sikh was allowed to have any relationship with a woman against her will.

The respect for others begets love and love is the core of any ethics. According to Guru Gobind Singh, only love can guide a person to enter the house of God.

16.3.2.4:

Temperance means self control. It is an antithesis of anger. Temperance is a virtue in which Truth regulates the other aspects of the individual. According to the Sikh thought it is imperative that people, through meditation and prayers, develop a tendency of self control and keep out the evils from their mind. Sikhism does not allow body torture or physical penances to promote the tendency of temperance.

16.3.2.5:

Patience is required to combat ego. It regulates the inner-self of a person. It makes one tolerant and sympathetic. The Sikh Gurus advocated their followers to be kind hearted, gentle and soft.

16.3.2.6:

Courage includes both fortitude and valour. It is a central virtue in the Sikh ethics. According to Guru Gobind Singh, Bachitar Natak verse 22, the brave and benevolent attain honour both in this world and in the next world. Courage, here, means the ability to stake one's life for saving others from injustice and tyranny.

16.3.2.7:

Humility is an antithesis of ahankar. The cultivation of this virtue kills ahankar and paves the way of God realisation. It consists of having a moderate estimate of one's own merit or power. It is a deliberate application of denial of obtaining pleasure in one's own praise and admiration. All the Sikh Gurus, despite their wisdom and high social status, called themselves low and shorn of merit. From the social angle, humility means respect and appreciation towards fellow men.

16.3.2.8:

Santokh means contentment or calmness. The absence of contentment is due to the presence of a set of different types of fears e.g.; fear of death, poverty, disrespect, defeat and so on. The fears and their adjunct complacency destroy contentment. According to Guru Ramdas, page 172 of Guru Granth Sahib, make contentment your guardian who provides the security of equipoise. Contentment brings you near God. In adversity when a Sikh says, "Leave it to God", or when he says, "Whatever He will do is acceptable to me" are the acts of refraining from worldly fears and submitting oneself to the power of God.

16.3.2.9:

In Sikhism, though great importance is attached to the application of virtues but no ascending or descending hierarchies are attempted. All the virtues are paramount and fundamental and must be cultivated by all.

16.3.3:

The religious scriptures and the 'Rehat Namas' (Code of conduct, compiled during the lifetime of Guru Gobind Singh) have recommended a number of duties and obligations to be strictly followed by the Sikhs. The duties can be broadly classified as religious duties and social duties. The religious duties can be further classified as moral duties and organisational duties.

16.3.3.1:

The first duty of a Sikh is of non-observance of superstitious and ritual beliefs of other religions. A Sikh is prohibited to worship tombs and idols; he must not believe in black magic, auspicious moments, eclipses, ancestor worship or fasting.

16.3.3.2:

Secondly, a Sikh must live a honest life. He must adopt right means of livelihood. He must earn with the sweat of his brow and then share his earning with others.

16.3.3.3:

Thirdly, a Sikh must sincerely manage his/her marital relations and ensure respect for fidelity in the family. He/she must not commit adultery.

16.3.3.4:

Finally, after baptism, a Sikh must wear five K's-long uncut hair, a comb, an iron bangle, underwear and a sword; must render five daily prayers— (morning-time) Japji, Jap Sahib, Sudha swayas, (evening time) Rehras, (night time) Kirtan Sohila; must not smoke, tobacco or take drugs; must not eat kosher meat, and must not socialise with the followers of Prithi Chand, Dhir Mal and Ram Rai.

16.3.4.1:

The social duties of a Sikh include fatherhood of God (universal brotherhood), brotherhood of mankind (social equality), praying for the good of all and social services. It is the duty of a Sikh to worship one

Almighty God, who is the creator of the whole universe, who is the father of all of us.

16.3.4.2:

A Sikh must treat all human beings as equal. Sikhism rejects all kind of caste system. Everyone must be treated at the same level. No distinction must be made on the basis of caste, colour, sex or creed. All the Sikh Gurus denounced the menace of the caste system.

16.3.4.3:

Sikhism is a very tolerant religion. It has a profound respect for all the other faiths. At the end of every Sikh prayer a Sikh says, "O God, shower your blessings on all the human beings wherever they are."

16.3.4.4:

Social service of seva is a corner-stone of the Sikh faith. All the Sikh gurus served meals in the langars with their own hands to the hungry and the visitors; they nursed the wounded; they carried bricks and mud on their head (kar seva) to build Sikh shrines; they raised guest houses for the travellers; they constructed schools for the children and they built clinics for the sick. The Sikh Gurus were social reformers and wanted their Sikhs to be like them. They were the pioneers in abolishing the menace of the tradition of sati (burning alive of the young widows at the pyre of their husbands) and they were the champions of arranging re-marriage of the young widows which was not allowed in the Indian society. A Sikh is duty bound to follow the footsteps of his Gurus and carry on all the social duties so laid down by the Gurus.

16.4:

Man, made of five elements— earth, water, air, ether and fire, marching towards an unknown destination on a never-ending and winding road, dark and partly illuminated, which continues to widen up, narrow down and level at various times towards the ever-mysterious future, is God's greatest and noblest piece of creation. Man's religion and philosophy with its past casting a luminous shadow upon its path and its present forecasting a nebulous future raise doubts about the purpose, ideal and destination of the mysterious road.

The philosophers, prophets and religious teachers of the world have said a lot about the 'ideal' and 'idealism' of 'Man'; and it is difficult to point out clearly and precisely where one of their thought ends and another begins. The seed which appears ultimately in the fruit of a plant is also the herald of a new life.

Guru Nanak and his successors have set in their hymns and teachings the basic pattern of those socio-ethical values which an ideal man of their conception must possess. Guru Nanak has laid special emphasis on the universal brotherhood based on love, truth and equality and has indicated enlightenment, wisdom and virtue as the core qualities of an ideal man. The idealism, according to Guru Angad, is a zealous educationist and a man who is healthy in body and sound in mind. Guru Amardas's idealism lies, besides all that, in the special emphasis he laid upon the service of God and mankind. Guru Ramdas emphasised the virtues of humility and simplicity; Guru Arjan advocated meditation and company of the saints; and Guru Hargobind laid emphasis on congregational prayers and need of self defence. Guru Har Rai preached self-discipline and love for God, Man and Nature. Guru Harkrishen emphasised selfless help for the needy and the afflicted. Guru Tegh Bahadur exemplified the idea of Jiwan Mukht, release from suffering in this life, and sacrifice for others as some of the fundamental qualities of an ideal man. To this list of socio-ethical value-patterns, Guru Gobind Singh added the qualities of bravery, fearlessness, courage, strong will and relentless struggle for freedom. The combination of all these value-patterns is the ideal-man of the Sikh thought, who is the protagonist of 'love', 'truth', 'justice', 'sacrifice' and 'freedom'.

THE SIKH THEOLOGY

Part IV

UNIT 17

17.1 The Sikh Concepts (I)

In the last five centuries of its history, Sikhism has developed a set of its own concepts. The study of these concepts is essential to understand the basic doctrines of the Sikh faith and a systematic, coherent and logical exposition is required to introduce and demonstrate them.

17.2 Ardas

This is a concise and straight communication with God. All Sikhs' services and prayers must end with such a communion. This is offered in a standing posture. The congregation and the priest (the leader) who leads such a prayer stand with folded hands and closed eyes facing Guru Granth Sahib. The priest says the prayer whereas the congregation listens to it and joins in at certain intervals to say..."Waheguru" (Glory to the Lord). The text of the Ardas is divided into three parts. The first part is composed by Guru Gobind Singh and must be rendered without any additions or deletions. It reminds the participants to always remember and meditate on God, in the way He was remembered and worshipped by the Sikh Gurus. The second part is composed by the Sikh scholars and must also be strictly recited as prescribed. It reminds the listeners of the great sacrifices made by the Sikh martyrs for the protection of the Sikh religion. The third part consists of thanksgiving and can be modified according to the nature of the occasion.

17.3 Chardi-Kala

Chardi-kala or heroism is an essential vow for a Sikh. The quality of heroism expresses absolute readiness and a determined effort to help others and to sacrifice one's life for Truth and Justice. Guru Tegh Bahadur said, "If you hold some one's arm, then sacrifice your life to save him/her from the adversity." The Sikh Ardas ends with the words, "Nanak Nam Chardi-Kala, tere bhane sarbat da bhala." (Nanak, God's Word gives me courage and I pray that His blessings should shower on everyone).

17.4 Gurbani

The word 'Gurbani' consists of two words. The Guru, meaning the prophet and the 'Bani' meaning the Word. Thus Gurbani means the 'Word of the Sikh Gurus'. The Word of the holy hymns of the Sikh Gurus are contained in Guru Granth Sahib and must be revered by all the Sikhs. A Sikh is not allowed to bow to any one else except Guru Granth Sahib.

17.5 Gurmata

The word 'Gurmata' literally means a resolution. The decisions taken by 'Sarbat Khalsa' (the Sikh commonwealth) were called 'Gurmatas'. The history of the word dates from the birth of Khalsa. The collective decision of any five baptised Sikhs, appointed for a specific purpose, was termed as a 'Gurmata'. A few important eighteenth century gurmata recorded in the Sikh history are: gurmata, which asked Guru Gobind Singh to immediately leave the fortress of Chamkor, dated 22 December 1704; gurmata which asked Kapur Singh to accept the title of a 'Nawab' (knight) offered by the Moghul Emperor, dated 17 July 1733 and gurmata to attack and capture Lahore, dated 21 November 1760.

17.6 Hukam/Raza

Hukam means the law of God and it is not allowed to be criticised or evaluated. It must be accepted as it is. All the Sikh Gurus very forcefully advised the Sikhs to accept and respect the Divine rules. These are not open to any scrutiny. The whole universe moves according to His

command, as contained in His law book and as revealed, from time to time, to the world prophets. No one is beyond his laws. Guru Nank Dev says in Japji pauri 2, "Every-one is within His hukam and there is no exception to this rule."

In both happiness and sorrow one must thank Him. He is the saviour and the protector; He is the giver and the preserver. We, with our own actions, have to make ourselves worthy for His bounties and blessings. By accepting and revering His rules and by living a life as ordained in His Law Book, one can make himself/herself worthy of His mercy and benevolence. His law is the ultimate justice and must be accepted without any groan.

17.7 Langar

The langar refers to the blessed food distributed to the congregation at the end of the Sikh service. The tradition of langar was started by Guru Nanak Dev at Kartarpur in 1522. Later, it was made a compulsory feature of the Sikh service by Guru Angad Dev in 1539. The main characteristics of the langar prescribed by the Sikh Gurus were: simplicity, that the food was simple and clean; equality, that the meals were served to all from the same bowl and that all present were seated together; service, that the food was prepared by the devotees themselves; vegetarian, that the food was vegetarian and was edible by all; bhog (blessings), that the food was formally placed in front of the Guru, now Granth Sahib, before the Ardas, for God's blessings.

17.8 Maya (Illusion)

According to the Sikh philosophy, man with his wrong actions and forgetfulness of God, has built a wall of maya between himself and God and has thus become separated from the ultimate reality. The world of wealth, power and sensual pleasures is maya and is unreal and changeable, it is not permanent; it is not what it looks like. Therefore it is a mirage. It is a veil of falsehood over reality that misguides a man. Guru Arjan Dev said, page 258 of Guru Granth Sahib, "All the love of wealth is the love of illusion, for the sensual pleasures do not stay. Why do you love the passing shadows of a tree and take yourself away from God?"

17.9 Miri Piri (Power and Devotion)

The concept of Miri and Piri dates back to the times of Guru Hargobind, 1595-1644. It suggests that the hypothesis of devotion is incomplete without the abstraction of power. According to Bhai Gurdas, the scribe of Guru Granth Sahib, "just as a fence is necessary to keep away stray cattle from a farm, just as a thorny kikar tree guards an orchard, just as the snake protects the sandal tree, just as a dog guards the house against the intruders, in the same way, the true man of God must protect himself and his family from injustice and torture with a sword if the need arose." The merger of devotion and power in a Sikh was declared essential by Guru Gobind Singh, when he initiated the Khalsa Brotherhood in 1699. He said that a rosary in one hand and a sword in the other are the glory of a Sikh. In his historic letter to Emperor Aurangzeb, the Zafar Nama, Guru Gobind Singh wrote, "It is but fair to raise sword, if all other peaceful means are exhausted.." To highlight the presence of the spirit of Miri and Piri in every Sikh, Guru Gobind Singh gave the name of Sant-Sipahi (saint-soldier) to the Khalsa. He made it obligatory for every male Sikh to end his name with the word 'Singh' meaning a lion for and every female Sikh to end her name with the word "Kaur" meaning a lioness or a princess.

When Guru Gobind Singh gave to the Khalsa a new baptism of the double edged sword he declared, that his Khalsa would be able to face a horde of the enemy army single handed, if he could maintain in him a balance of both devotion and power. An equilibrium of the two forces of devotion and power was required in a true Khalsa.

17.10 Nam Simran

The concept of Nam Simran means remembrance of God in mind, words and actions. It is a process of purifying the heart. It is a way of love and devotion. A true simran does not reject a normal family life; rather it supports it. Simran includes both the rendering of a set of prayers and fulfilment of the family and social duties. There is no place for a recluse in the Sikh society. To meditate means to go through a number of stages of meditation, viz., living a truthful life, rendering a set of prayers at the recommended times, attending gurdwaras and performing both family and social duties honestly and sincerely.

For a Sikh, rendering of Japji, Jap and swayays in the morning; Rehras in the evening and Kirtan Sohila at bedtime are the compulsory prayers; listening to the Kirtan, in a Gurdwara, is also essential.

Sikhism, however, rejects yogic type of meditation which involves body penances and self-torture.

17.11 Pangat

Pangat refers to the congregation sitting in the community dining hall for the service of the langer. The word has its origin from Guru Nanak Dev's times when he started the tradition of langar at Kartarpur and built the first Sikh shrine and a community dining hall there in 1522.

17.12 Path

To a Sikh, the word path means worship. It involves the rendering of certain set hymns everyday. It also means reading of Guru Granth Sahib. The smaller version of Guru Granth Sahib, which contains the hymns to be read daily are known as Gudkas. For an ordinary Sikh reading from a Gudka is a path; but for a devout Sikh, complete reading of Guru Granth Sahib, over a period of time, is also an essential part of worship and path. The modes of the complete reading of Guru Granth Sahib are: Sahaj path, where the reader completes the reading in an indefinite period; Saptahik path, where the reading is completed in one week— in this type of path, the reading of Guru Granth Sahib is conducted only during the day time and is normally suspended during night-time; the Akhand path, where the reading is completed in about 48 hours— in this mode, the reading is done without pause or any interruption, it is a mode of non-stop reading till the holy granth is finished. The tradition of Akhand paths was started in the post Guru period. Its origin can be traced to the formation of Taruna and Buddha Dal in 1746. Where Taruna Dal fought the wars, the Budha Dal kept the Divine light of Simran alight. Nawab Kapur Singh and his companions started the tradition of non-stop reading of Guru Granth Sahib and called it Akhand path.

The paths from Guru Granth Sahib are started and completed to mark auspicious days of the families like birthdays, marriage anniversaries, house warming and death anniversaries etc., and religious functions like gurpurbs and social festivals.

THE SIKH THEOLOGY

Part V

UNIT 18

The Sikh Concepts (2)

18.1 Prayers

Prayer is a mode of remembering God. In Sikhism there are two kinds of prayer, an individual prayer and community prayer.

18.2 Individual Prayer

An individual prayer is normally performed at home either in a separate room specially reserved for it or in a quiet corner of the house. The prayer can be read from a Gudka, or from Guru Granth Sahib or can be recited from memory. There are no specified rituals to be performed, by the devotee, either before, during or at the end of the prayers. In emergency, the prayers can be recited while one walks or travels to or from work. The tradition of an individual prayer can be traced back to Guru Nanak Dev's times. It was the spirituality, melody and rhythm of prayers which attracted Bhai Lehna to Guru Nanak and Bhai Amardas to Guru Angad.

18.2.1. Daily Prayers and their theme :

According to the Sikh Code of Conduct, a Sikh must render prayers three times a day – in the morning, at dusk and at bed-time.

18.2.1.1 Morning prayers:

There are three morning prayers-

a. Japji Sahib

This prayer was composed by Guru Nanak. It contains two Sloaks and 38 pauris. The theme of this long hymn is that, how can the barriers of deceit and falsehood be broken and a man/woman be one with God. This prayer is the key to Guru Granth Sahib. It is recorded as the opening hymn in the holy Granth. According to the tradition of the Janam Sakhis, this hymn was composed sometimes between 1500-1507, before Guru Nanak Dev left for his missionary voyages.

b. Jap Sahib

This prayer was composed by Guru Gobind Singh. It has 199 stanzas. It was written during 1682-86, when the Guru was residing at Paoonta Sahib. The theme of the hymn is the praise and description of God.

c. Swayas (Sudha)

This is a short hymn of 10 stanzas. It was also composed by Guru Gobind Singh. It is a part of Guru Gobind Singh's classic composition 'Akal Ustat' meaning the praise of God. From its theme, the Akal Ustat seems to have been composed at different period of times. In this hymn the Guru dwells on the vanity of worldly pomp, power, valour, pilgrimages, rituals, charities, yoga and idol worship. In the last line of the ninth stanza the Guru declares that, "only, those who love sincerely and honestly, realise God."

18.2.1.2 Evening/Dusk Time Prayer

Rehras Sahib

The word Rehras means travelling expenses. For a Sikh, the Rehras means earnings, to be taken with on the long journey to heavens. It is a collection of hymns of five different Gurus. It contains 5 shabads of Guru Nanak, 2 shabads of Guru Ramdas, 7 shabads of Guru Arjan, 5 stanzas of Anand Sahib of Guru Amardas, 1 swaya, 1 doha and Benti Chaupai of Guru Gobind Singh. The Rehras as recorded in Guru Granth Sahib contains hymns of only Guru Nanak Dev, Guru Amardas, Guru Ramdas and Guru Arjan. The compositions of Guru Gobind Singh were included in Rehras in the late nineteenth century. The tradition was later accepted by the supreme Sikh religious body, the SGPC. All Gudkas published by

the SGPC now include Guru Gobind Singh's three compositions as a part of Rehras.

The theme of the hymns is the description of the house of God and the mode to enter it.

***Shiromani Gurdwara Parbandak Committee**

18.2.1.3 Night-time/bed– time prayer

Kirtan Sohila

This prayer is also a collection of hymns of the different Gurus. It contains 3 shabads of Guru Nanak, 1 shabad of Guru Amardas and 1 shabad of Guru Arjan. The word Sohila means, the wedding song, the song which highlights the pain of separation. The hymns underline the pang of parting of human beings from God, and the bliss to be achieved when one unites with Him again.

18.3 The Community Prayer

The community prayer is performed in a gurdwara or in a house where the community gathers to say collective prayers. Though community prayers were prevalent in the lives of all the Sikh gurus they were formalised and declared as an essential part of a Sikh's life by Guru Hargobind during 1606-45. In this era the tradition of morning choirs (prabhat pheris) was also introduced.

18.3.1 The Community Prayers and their Theme:

According to the Sikh tradition, a Sikh community prayers is sung/recited in the morning and in the evening. The congregation is known as 'Sadh Sangat' and the reciters are known as 'Kirtanias'.

18.3.1.1 Morning Prayer

Asa Di Var

The morning community Sikh prayer is Asa Di Var. It is a ballad composed by Guru Nanak, with many sloaks of Guru Angad Dev, inserted in there by Guru Arjan Dev. This prayer is sung in a tune

recommended by Guru Granth Sahib. It is said that the tunes of a number of vars were selected by Guru Hargobind and then written in Guru Granth Sahib by Guru Gobind Singh for guidance. Asa Di Var contains 24 pauris and each pauri consists of five verses except 22 pauri which contains six verses. It also contains 60 sloaks, 45 composed by Guru Nanak Dev and 15 composed by Guru Angad. The theme which predominates in this work is how a man can elevate himself for union with God.

18.3.1.2:

There are no set community prayers for the evening. The raagis (singers) may sing various hymns from Guru Granth Sahib according to the time and importance of the occasion. The evening kirtan must end with Rehras as prescribed for the individual prayers.

18.4 The End-Hymn of the Sikh Prayers

The end-hymn of both individual and community Sikh prayer is 'Anand Sahib'. It contains first five stanzas and the last stanza (number 40) of Guru Amardas's long hymn 'Anand'. The theme of this six stanza-prayer is that God is the only giver, rest of us all are beggars. He is merciful and gives to those who qualify and honestly deserve for His bounties.

18.5 The Sequence of Sikh Prayers

18.5.1 Individual prayers:

For individual prayers a Sikh should rise in the morning, take a bath and wear clean clothes. He/she should then concentrate on God and read the prescribed hymns with full concentration of mind. At the end of the hymns the path of Anand Sahib is read. The end-prayer is always the Ardas.

18.5.2 Community prayers:

For the community prayers one should rise in the morning, take a bath and wear clean clothes. Then one should go to the nearest gurdwara and listen to Asa Di Var as sung by the raagis. The Asa Di Var is normally followed by: a. Katha (commentary on the Sikh scriptures);

b. Lectures (historical exposition of the occasion); c. recitation of Anand Sahib; d. Ardas; e. distribution of Kara Parshad and f. langar.

Wherever possible a Sikh must also visit the gurdwara in the evening and listen to the kirtan. The sequence of the evening service after the kirtan is the same as in the morning after Asa Di Var *i.e.*, katha, lectures, Anand Sahib, parshad, Ardas and langar.

THE SIKH THEOLOGY

Part VI

UNIT 19

The Sikh Concepts (3)

19.1 Sangat

The word 'Sangat' refers to the holy congregation assembled in a gurdwara or at some other sanctified place, to participate in a Sikh service. The Sikhs revere and venerate 'Sangat'. According to the Sikh teachings the place of 'Sangat', in the Sikh religion, is as high as of the Sikh Guru. The 'Charan Dhoor', the dust of the feet of the Sangat, is considered to be the curing medicine for all the diseases. The Sikhs normally clean the shoes of the 'Sangat' and collect the 'Charan Dhoor', and put that on their forehead, to get rid of miseries and diseases. The action to collect the 'Charan Dhoor' symbolises humility, which is a basic quality of a devout Sikh.

The Sikh Gurus elevated the status of the 'Sangat' and made them equal to their own level. They said that an Ardas made by the 'Sangat' was always accepted by the Almighty God. They further said that God resided in 'Sangat' and that 'Sangat' was at par with Divine. There is a popular saying amongst the Sikhs, 'Birtha kaboo na jahi jun ki ardas, a collective ardas of the 'sangat' always reaches God.

In Sikhism, the devotees arrange to have 'kirtan' or 'Akhand Path' at their residence, so that they can have the audience of the 'Sangat' at their place. The recitation of the holy Word and the presence of 'Sangat', in a house, paves the way of God's entry in that house.

According to Guru Nanak, in Sangat, resides in God Himself. Guru Amardas calls Sangat as Guru's school and Guru Arjan stresses that the Sangat provides the discipline for meditation.

19.2 Sarbat Khalsa

Sarbat Khalsa means the parliament of the Khalsa. The word was coined during the years 1748-1764 when a Sikh assembly was formed to take both executive and judicial decisions for the newly formed Sikh religion. This assembly was called 'Sarbat Khalsa'. The assembly met twice a year, at Baisakhi (March/April) and Diwali (October/November), at Akal Takhat. The first official sitting of this parliament was on the Baisakhi day in 1748. The Sarbat Khalsa took a number of historic decisions at its various sessions, and they have become a landmark in the Sikh history.

Sarbat Khalsa functioned quite successfully until the rise of Maharaja Ranjit Singh in 1799. The Maharaja put an end to the assembly, as he considered that its existence meant a parallel government. It remained completely dead for 185 years. In 1984 after the invasion of the Golden Temple by the Indian armed forces, the institution was revived by the zealot Sikhs and has functioned since that time.

19.3 Seva/Kar Seva

The seva means service or help. The seva of mankind is the foundation of Sikhism. A Sikh must make seva as the core of his/her life. The seva can be provided both as an individual and a member of society. A Sikh must provide both of these sevas. As an individual, he/she must love others, help the needy, pay a tenth part of his/her earnings for the noble causes and render physical service in the upkeep of the gurdwara and the langar. As a member of the society, a Sikh must try to enforce the social reforms recommended by the Sikh Gurus, must reject the caste system and must give equality to women to run the Sikh institutions.

According to the Sikh thought, the service of mankind is the service of God. The service for the sick, disabled, blind, poor, hungry, and the old is the fundamental duty of a Sikh.

A service must be based on emotions, as a true service is the expression of the statement of love. A service performed without heart and spirit is meaningless. True service removes ego and burns greed and hypocrisy. It establishes equality and togetherness.

Kar-seva has special significance in the Sikh religion. It, generally, refers to the voluntary service performed to raise and maintain the Sikh

gurdwaras. From the days of Guru Nanak, till even today, the Sikh gurdwaras have been erected and serviced with the labour and finance of the people at large and not by monopolistic or oligopolistic donations of a few. In the recent past, when the Akal Takhat was destroyed by the gun-fire of the Indian army and, to heal the Sikh wounds, was mandatorily raised by the government engineers and treasury funds, the Sikhs pulled it down and reconstructed it with kar-seva.

19.4 The Sikh Mysticism

The mystical consciousness is described in Sikhism as a state of self-transcendence. This is a state of 'peak experience', where a person becomes relatively ego-less, experiences a sense of detachment and feels a state of non-identification. According to the Sikh thought, this mode is the 'state of no-sorrows', where a person feels no pain, sufferings or grief. It is a condition of 'Anand', bliss and satisfaction. The Sikh mysticism is both extrovertive and introvertive. In extrovert condition one looks outward through the physical senses and finds God there. In the introvert state one turns inwards and locates Him there. Both mysticisms are important for God realisation.

A man's awareness consists of sensations, images and concepts. Emotions and desires stem from them. A sum total of all these is the consciousness. In mystical experience sensory consciousness disappears and a person becomes free. This state can be achieved by 'Nam Simran' and Grace of God. Prayers and karmas are essential to first attain and then retain such a state. No physical torture or yogic exercises are essential to get into such a state.

19.5 Sahaj – Life of Equipoise

Sikhism is a householder's religion. A Sikh must live a life of an honest worker and a good citizen. He must live a morally good and socially ethical life. The theory of dividing man's life into the stages of 'sanyas' and van parasth' has no place in Sikhism. One must realise God while living a life amongst his/her kith and kin. Sikhism recommends a life of Sahaj *i.e.*, a life of equilibrium and equipoise.

19.6 Singh

The word 'Singh' is derived from Sanskrit meaning 'lion'. Sikhism has made it mandatory that every Sikh must have the word Singh at the end of his name. This mandate was issued by Guru Gobind Singh on the day of the institution of the Khalsa on 30 March 1699. Thus the word was not created by Sikhism but was rather institutionalised by them. It was and still is being used by Rajputs, Jats, Thakurs and other communities of India.

19.7 Tankhaiya – A Defaulter

The word tankhaiya means a religious defaulter. According to the Sikh Code of Conduct, a Sikh is at a religious default if he/she :

- a. has social dealings with masands, Dhirmalias, Ramraiya or those who kill their daughters,
- b. dines with those who have renounced Sikhism,
- c. dyes his/her hair,
- d. uses intoxicants and drugs,
- e. asks for dowry at the marriage of their children,
- f. has done anything against the Sikh tradition or has hurt the Sikh feeling.

A person can be officially declared a tankhiya by the release of a 'Hukamnama' from the Akal Takhat. Normally such a person is summoned by the High priests of the Sikh Takhts and tried before a congregation. If convicted, then a sentence is passed, jointly by the head priests and announced by the head of Akal Takhat. The sentence normally includes a small fine, recitation of a number of set prayers and service at various gurdwaras.

In 1840 Maharaja Ranjit Singh, the Lion of Punjab, was tried for his religious lapses. Akali Phula Singh, the then high priest of Akal Takhat, suggested 20 lashes, the sentence being later suspended. In the recent past, Sikh leaders like Master Tara Singh, Sant Fateh Singh and Surjit

Singh Barnala were tried and convicted for their religious defaults and were ordered by the Akal Takhat to pay fines and do the necessary religious service.

19.8 Deg Teg Fateh

A Sikh in his prayer always says "Deg Teg Fateh". The word 'Deg' refers to the economic word 'Land' which means soils, vegetation, food, forests, minerals and oils etc. Thus the word 'Deg' refers to the unending treasures of God, planted on and under the land-surface for the survival of the world species. These treasures were there before the world was formed. For centuries, the creation has been using these bounties but they are inexhaustible and infinite.

The word 'Teg' means the power of God; His undisclosed ways of protecting the innocent and the poor; His unexplainable paths of making the truth victorious in every battle of good and evil.

The word 'Fateh' means the triumph. Thus a Sikh always remembers, in his prayers, the bounties and power of God. He also emphasises, in his Ardas, that the truth is un-defeatable and would always be the champion.

19.9 Birdh Ki Pajj

The word 'Birdh' means promises and 'Pajj' means honour. Thus the word collectively means that a Sikh must honour his/her promises. This phrase is also repeated by every Sikh in his/her daily prayers.

19.10 Bibek Dan

The word 'Bibek' means the knowledge or the capability to understand the intricacies of Nature. A Sikh always prays to God, to bless him/her with the ability to understand and believe in God. 'Dan' means donation or blessings.

19.11 Chaukian

The 'Chaukian' means to guard or to protect. A Sikh believes that his fundamental protection, against the attack of the world evils, comes from

his prayers and from his internal faith. A Sikh in his prayers requests God to bless him with the energy and strength to worship Him, for the conviction that the greatest safeguard for the human race is the 'Word of God'. In the Sikh tradition, the 'Chaukian' includes the choirs parading streets, singing the word of God. It also refers to the groups of ragis reciting Gurbani at the Harimandir Sahib one after another.

THE SIKH THEOLOGY

Part VII

UNIT 20

THE SIKH INSTITUTIONS

20.1 Gurdwara

A Gurdwara is a Sikh place of worship. The word gurdwara is made up of two syllables, 'Gur' and 'Dwara' which means 'Of God' and 'A House' respectively. Thus a gurdwara means a house of God. The first Gurdwara was built by Guru Nanak in 1523 at Kartarpur. The Sikhs have two types of gurdwaras. The first category is historical gurdwaras. These are the shrines which were built either by the Gurus themselves or by their devotees at a place of historical importance. The second category includes shrines which were built by the worshippers at a place of their settlement.

A Sikh is required to attend a gurdwara as a part of his daily mode of worship. A congregational prayer is as important to a Sikh as an individual prayer. A Sikh believes that God is manifest in 'Sangat'— the congregation, and His blessings can be invoked by serving and loving 'Sangat'.

A gurdwara is open to all the devotees irrespective of their faith and religion. All entrants to a gurdwara, however, must take off their shoes and cover their heads before entering the shrine. No intoxicants and tobaccos in any form are allowed inside the gurdwara.

Outside a gurdwara a Sikh religious flag, known as 'Nishan Saahib' must be sited at a distinctive place. A special place to keep the shoes of the devotees and if possible, a place to clean the feet must also be provided outside the shrine.

Inside a Gurdwara, the main focal point is 'Guru Granth Sahib'. The holy book is placed on a specially made cot or stool covered with sheets and pillows. The cot/stool is usually placed at the far end centre of the main hall. During the day, the Granth Sahib is kept open, though covered with roomalas— specially made scarves coverings. At night time, after the final prayer, the Granth is ceremoniously closed and removed to a specially built room for the night keeping. Other objects or things which are found inside a gurdwara are: a canopy, to cover the whole area of Guru Granth Sahib; a fly flicker, to be waved over the holy book; a steel bowl, for 'kara parshad', a money box, for putting the offerings and the sheets or scarfs needed for the wrapping up or covering Guru Granth Sahib (they are known as roomalas and palkans). No image or photographs are allowed inside the gurdwara. The bowing to Guru Granth Sahib, by the devotees, is only a sign of respect to the holy book and not the worship of it. A Sikh is allowed to worship only one formless God and not any images, books or photographs.

There are approximately 158 historical Sikh Gurdwaras in the world. In addition, there are many thousand local gurdwaras built by the natives and residents of various areas. The breakdown of the historical gurdwaras is as follows; gurdwaras related to Guru Nanak, 41; Guru Angad 1; Guru Amardas, 4; Guru Ramdas, 3; Guru Arjan Dev, 12; Guru Hargobind, 13; Guru Harai, 2; Guru Harkrishen, 4; Guru Tegh Bahadur, 14 and Guru Gobind Singh, 64.

20.2 Takhats

The word Takhat means a throne. The dictionary meaning of the word throne is a ceremonial chair for a king or for the sovereign power. In Sikhism the word Takhat has been used in both of these senses. Guru Hargobind, the sixth Guru of the Sikhs, built the first Sikh Takhat at Amritsar, in 1608, known as Akal Takhat, the ceremonial seat for Almighty God. During his stay at Amritsar, the Guru held his courts at the Akal Takhat. He said that this takhat has been built, by the command of all powerful God, to guide the Sikhs for the planning and guidance of their political and religious future. All through the Sikh history the assemblies of the 'Sarbat Khalsa' have been held in the forecourt of this Takhat.

Later on, Guru Gobind Singh, the tenth Guru, built takhat Keshgarh at Anandpur. This is the place where the Khalsa was baptised in 1699.

Later in the Sikh history, the gurdwaras of Patna Sahib, the birth place of Guru Gobind Singh and Hazur Sahib, the place where Guru Gobind Singh breathed his last, were also declared to be the Sikh takhats. The gurdwaras at these places were built by Maharaja Ranjit Singh. In the recent past, Gurdwara Damdama Sahib, the place where Guru Gobind Singh prepared the final version of Guru Granth Sahib and where he rested after a long spell of his battles with the Mughal army, was declared to be the fifth takhat of the Sikhs.

A takhat, for a Sikh, is a Gurdwara, so designated by the Shiromani Gurdwara Parbandhak Committee, which has the authority, in collaboration with the other takhats, to issue commandments and writs for the whole of the Sikh nation, on matters of religious and social conflict and doctrinal interpretations. A commandment or writ so issued is known as a 'Hukamnama'. Such a writ must be unanimously worked out by the High priests of the five takhats and issued and pronounced by the High priest of Akal Takhat.

According to the Sikh chronicles, the first four copies of Guru Granth Sahib, recompiled by Guru Gobind Singh, at Damdama Sahib in 1706, were made by Baba Deep Singh. Later, by the orders of Guru Gobind Singh these copies were sent, one copy each, to Akal Takhat, Patna Sahib, Keshgarh Sahib and Damdama Sahib. This action of the Guru endorses the view of the historical importance of these shrines.

20.3 Taksaal

Taksaal refers to a missionary institute attached to a gurdwara. The Sikh missionaries built a number of taksaals to teach the devotees the meaning and the interpretation of the hymns of Guru Granth Sahib. The name of Damdami Taksaal has recently been in the news. Sant Jarnail Singh Bhinderwale was the head of this institution when he fell to the fatal bullets of the army soldiers, when they invaded the precincts of the Golden Temple in 1984.

20.4 The Singh Sabha

A number of religious movements in Punjab, in the second half of the nineteenth century had their hostile impact on the growth of the Sikh movement. The emergence of Nirankaris, the Radha Swamis, the Namdharis the Roman Catholics, the Brahmo Samaj and the Arya Samaj

in Punjab, all had their toll on the Sikh crusade. A number of powerful families of Punjab broke away from the Sikhism and joined these new orders. The conversion of Raja Harnam Singh, a brother of Maharaja of Kapurthala, to Christianity, disturbed the Sikh leaders most and forced them to organise themselves to halt this direct onslaught on the Sikh movement.

As a result two Singh Sabhas were set up, one in 1873 at Amritsar and one in 1879 at Lahore. These Sabhas were merged in 1883. The main objective of these Sabhas was to spread and organise the missionary work which was almost non-existent at that time. The most important aspects of Singh Sabha movement were educational and literary. The Sabha founded Khalsa College Amritsar in 1892 and formed the Chief Khalsa Diwan, its political wing in 1902. The Sabha established printing presses, stimulated the publication of books, magazines and newspapers.

20.5 Shiromani Gurdwara Parbandhak Committee – (SGPC)

The first Sikh temple was founded by Guru Nanak Dev, at Kartarpur, in 1523. In the following 470 years many thousand gurdwaras have been raised both inside and outside Punjab first by the Sikh Misls Sardars then by Maharaja Ranjit Singh and later by various Sikh organisations. In the days of the Mughal persecution, the job of granthis (caretaker cum church ministers) was taken over by the members of the Udasi sect which was promoted by Sri Chand, the eldest son of Guru Nanak, as the baptised Khalsa was hunted for killing by the Mughals. The Udasis are clean shaven, shahajdhari Sikhs. These granthis were later called mahants. In time, to augment their incomes they installed the images of the Hindu gods in the gurdwaras, to attract Hindu worshippers there.

With the advent of the British rule in Punjab, when the new settlement records for the properties were to be made, the mahants gave their names as the owners of the gurdwaras and for all the lands and properties to be attached to them. The Sikhs very strongly resisted such a move. In many gurdwaras, the mahants forbade the entry of the backward class people. This being a gross violation of the Sikh principles was also defied by the Sikhs.

On 15 November 1920, Akal Takhat issued a proclamation of the formation of a 175-member committee, known as Shiromani Gurdwara Parbandhak Committee (Central Gurdwara Management Committee) to take over the control of all the Sikh gurdwaras of Punjab. The committee had to organise a number of morchas (non-violent movements) to liberate the gurdwaras from the occupation of the mahants. The Nankana holocaust (February 1921), Guru ka Bagh morcha (August 1921), Golden Temple Amritsar Morcha (1921) and the Jaitoo Morcha (September 1923) were the successful non-violent movements launched and won by the committee. Pt. Jawahar Lal Nehru, the first Prime Minister of India also joined in one of the morchas. Mahatma Gandhi praised the sacrifice made by the people to liberate their places of worship from the clutches of the mahants. As a result the Government passed a Sikh Gurdwaras Act in 1925 and gave the control of all the important Sikh shrines of Punjab to SGPC. Later Delhi Gurdwara Parbandhak Committee was also formed to look after the gurdwaras outside Punjab. To merge the two bodies, a bill for an All India Gurdwara Act, on the instruction of Rajiv Gandhi was drafted by Justice Harbans Singh, ex Chief Justice of Punjab, in 1985. With the change of successive governments in India, the Bill has not yet been debated.

THE SIKH THEOLOGY

Part VIII

UNIT 21

THE SIKH SOURCES

21.1 The Source Material

The Indians have no love for their history. They created a most valiant history but had no time to record it. The Sikhs had more affection for their religion and philosophy and displayed no inclination to write their own memoirs. Most of the Sikh source-material, to date, is available only in Gurmukhi and Persian. The improvement in the world technology, the manifold increase in the Sikh missionary centres and the opening of the worldwide Sikh gurdwaras has had no impact on producing the Sikh literature in important world languages. In the sixties, very few western scholars knew about this religion. The world religious conferences of the seventies and eighties brought Sikhism onto the world map. The Westerners are eager and keen to unfold the mysteries of this great world religion. The teachings of the Sikh Gurus have a message of love for the whole world, only someone has to convey this to the people of world at large in their native languages.

There is plenty of Sikh source material, both religious and historical, to give enough data and substance to the world scholars, to research into this religion and bring to the world the messages and teachings of the Sikh Gurus.

21.2 Janam Sakhis

The Janam Sakhis are the life stories of the Gurus. They are not biographies but hagiographies. They describe the life of the Gurus in

stories and anecdotes. Numerous dialogues and parables are included to convey the teachings of the Gurus.

The important Janam Sakhis include Sakhis written by Bhai Bala, a companion of Guru Nanak, dated 1540; Sakhis by Meharban, elder son of Prithi Chand, dated 1650; Puratan or Hafizabadwali or Wilayatwali Janam Sakhi, its author is unknown, dated 1635; Sri Gur Sobha by Sainapat, a court poet of Guru Gobind Singh, dated 1711; Gyan Ratnavali, by Bhai Mani Singh, a contemporary of Guru Gobind Singh, dated 1712; Gurbilas Padshahi dus, by Koer Singh dated 1751; Bansiwala Nama dus Padshahi by Kesar Singh Chibber, dated 1769, Mehma Prakash Vartik by Bawa Kirpal Singh and Mehma Prakash Kavita by Sarup Das Bhalla, dated 1776 and Gurbilas Dasvin Padshahi by Bhai Sukha Singh dated 1797.

21.3 Varan Bhai Gurdas I and Bhai Gurdas II

Bhai Gurdas I was a first cousin of Mata Bhani, wife of Guru Ramdas and the maternal uncle of Guru Arjan Dev. He was the scribe of Guru Granth Sahib. He was a scholar in his own right. His book known as 'Varan' was designated as the 'Key to Granth Sahib' by Guru Arjan Dev. The Varan are composed in 'Kabits' and describe, *inter alia*, stories of the life of Gurus. The Varan were composed during a period of about twenty years, 1600-1620.

Bhai Gurdas II was a contemporary of Guru Gobind Singh. His compositions also known as 'Varan' describe the time period of Guru Gobind Singh.

21.4 Guru Granth Sahib

Guru Granth Sahib is the holy book of the Sikhs. Guru Gobind Singh bestowed the status of Guruship upon the Granth in 1708. It was compiled by Guru Arjan in 1604 and Guru Gobind Singh inserted in there the hymns of Guru Tegh Bahadur in 1706. This holy Granth is the greatest authority on the Sikh religion. In it we can trace the development of historical, religious and philosophical ideas and thoughts. It is a treasure of Indian languages and musical raags. It contains references to the political, economic and social life of the people of India during the fifteenth and sixteenth century.

21.5 Dasam Granth

Dasam Granth is the second holy book of the Sikhs. It was compiled by Bhai Mani Singh, a classmate of Guru Gobind Singh, in 1711. In its present form it contains 1428 pages. The languages used in the granth are Punjabi, Persian, Hindi and Braj. It comprises of sixteen compositions versified in different forms of poetry in the following order– Jap (meditation), Bachitar Natak (Wonderful drama– an autobiography of Guru Gobind Singh), Akal Ustat (Praise of God), Chandi Charitar I & II (the character of goddess Chandi), Chandi di Var (the praise of Durga), Gian Prabodh (the awakening of knowledge), Chaubis Avtar (24 incarnations of Vishnu), Brahm Avtar, Rudar Avtar, Shabad Hazare, Swayyae, Khalsa Mehma, Shaster Nam Mala (description of the weapons of war), Triya Charitar (the character of women), Zafarnama (epistle of victory– a letter written to Emperor Aurangzeb) and Hikayats. The granth gives us a description of the contemporary life as it then existed. Bachitar Natak gives some life details of the earlier Gurus and Guru Gobind Singh's own mission. The Zafarnama describes the political corruption of the times and also explains the exploitation of the masses by the bureaucracy.

21.6 Sarab Loh Granth

The authorship of this granth is not known. Many writers however, suggest that some parts of the granth were written by Guru Gobind Singh. The granth was found in Punjab in the late eighteenth century.

21.7 The Hukam Namas (Letters of the Gurus)

The Gurus, during their lifetime, wrote a number of letters to their disciples containing instructions, orders and notices. These letters are known as Hukamnamas. So far the following letters have been discovered from the descendants of the famous Sikh families, by the Sikh research team appointed by SGPC in the Sixties: Guru Hargobind, 3 letters; Guru Harkrishen 1 letter; Guru Tegh Bahadur 30 letters and Guru Gobind Singh 31 letters.

These letters are a very rich and authoritative source of the Sikh history. In 1967 SGPC published a book titled 'Hukamnamas', which contains the photocopies of the letters written by the Gurus.

21.8 Works of Bhai Nand Lal

Bhai Nand Lal was a contemporary of Guru Gobind Singh. He was a Persian scholar. He has written a number of books on the Guru. His works are very authentic and decisive sources of historical account of the Guru period.

21.9 Akbar Nama

Akbar Nama is an account of Punjab written by Abul Fazal, one of Emperor Akbar's ministers. Apart from other details of the Sikh movement, it also mentions the Emperor's visit to Guru Arjan at Goindwal on 24 November 1598.

21.10 Tuzuk-E-Jahangiri

Tuzuk-e-Jahangiri are Emperor Jehangir's memoirs. In this work the emperor records his own account about Guru Arjan Dev's activities and the reasons for his torturous death.

21.11 Dabistan-E-Mezahib

This book is the work of a Persian writer Mohsin Fani. He lived in Punjab and Kashmir for fifteen years. He was a contemporary of Guru Arjan, Guru Hargobind and Guru Harai. His work, being an independent account of the Sikhs, is very valuable for the historians.

21.12 Khulasat-ut-Twarikh

This book was written by Sujan Rai Bhandari in 1695. It contains details about the growth of Sikhism and also gives very valuable topographical details.

21.13 Other Historians

A number of Europeans wrote papers and books on the Sikhs which are classified as secondary sources material. These books/papers include- 'History of the origin and progress of the Sicks' by Major James Brown (1788); 'The Siques' by Antonine Louis Henri Potier (1787); 'Observation

of the Sikhs and their College at Patna' by Charles Wilkins (1781); 'Observation of the Sikhs' by George Foster (1798); 'Sketch of the Sikhs' by George Foster (1798); 'Memorandum on the Punjab and Khandhar' by John Griffith (1798); 'The History of the Reign of Shah Alam' by William Franklin (1798); 'Sketch of the Sikhs' by Colonel Malcolm (1812); 'The Sikhs and the Sikh Wars' by Sir Charles Gough and Arthur Innes (1880); 'The History of the Sikhs' by W Mc Gregor (1846); 'History of the Sikhs' by Captain Cunningham (1849); 'The Adi Granth' by E Trumph (1877); 'A Short History of the Sikhs' by CH Panye (1900); 'The Religion of the Sikhs' by Dorothy Field (1901) and 'The Sikh Religion' by M Macauliffe (1909).

The works of the early Punjabi writers which is also authoritative and is considered as a secondary source include— 'Prachin Panth Prakash' by Gyan Singh (1880) and 'Suraj Prakash' by Bhai Santokh Singh (1843).

RELIGIONS PAST AND PRESENT IN INDIA

2000 B.C.	Hinduism
650 B.C.	Buddhism & Jainism
4 A.D.	Rise of Christianity in the Middle East and Europe
700 A.D. Approx	Rise of Islam
1000 A.D. Approx	Advent of Islam in India
1500 A.D. Approx	Rise of Sikhism Rise and spread of Sikhism
1600 A.D.	Advent of Christianity Rise of Christianity in India — Spread in Punjab from 1853...

THE SIKH HISTORY PUNJAB AT A GLANCE

UNIT 22

GURU NANAK

Born: 1469 in Talwandi, married to Mata Sulakhni at the age of 18, family - two Sons; departure to the heavenly abode at the age of 70.

Visited God's chambers: 1507 at the age of 38

Life Span—

First 38 years: a householder: worked in the fields with father and then as a storekeeper

Next 14/15 Years - Missionary Work:

First Journey (3 yrs): Punjab (met Babar), Multan (conversion of Sajjan) U.P., Bihar, Bengal, Orissa (visited Kamrup)

Second Journey (5 yrs.): M.P, Karnatak, Tamilnad (met Kauda), Ceylon (met Raja Shivrab)

Third Journey (2 yrs): Kashmir, China, Tibet

Fourth journey (4 yrs): Saudi Arabia, Iraq (met Pir Dastgir), Afghanistan (death of Mardana), Peshawar

Last 17 Years: settled with family at Kartarpur, tilled his fields and spread the name of God by singing his hymns. Established first Gurdwara (Dharamsala)

Hymns: 917 contained in a Pothi called Guru Harshai Pothi (now lost) passed over to Guru Angad at the time of his departure to the heavenly abode.

GURU ANGAD

Born: 1504 at Mata di Serai, married to Mata Khivi at the age 15; family two sons.

Life Span—

Worked as a businessman (shopkeeper) up to the age of 28 years

Served Guru Nanak for 7 years (1532 - 1539). Anointment as Guru in 1539 at the age of 35, Guru period = 13 years

Left for heavenly abode, age 48

Lived and preached the name of God at Khadur Sahib

Hamayun visited the Guru at Khadur Sahib in 1540

Hymns = 63 sloaks; handed all hymns of Guru Nanak and his own to Guru Amradas

GURU AMARDAS

Born: 1479 at Baserke, married to Mansa Devi at the age of 23; family 2 sons and 2 daughters.

Life Span—

Worked in his own shop up to the age of 61

Served Guru Angad for 12 years (1540 - 1552)

Anointment as Guru in 1552 at the age of 73, Guru period 22 years,

Emperor Akbar visited the Guru at Goindval in 1565

Left for heavenly abode, age 95

Lived and preached the name of God at Goindval

Hymns - 907, instructed his grandson Sahasram to collect the hymns of the three Gurus and produce a bound version of the hymns. The books so produced were later called Mohan Pothis or Goindval Pothis. Their exact number is not known, only three are available now.

GURU RAMDAS

Born: 1534 at Choona Mandi, Lahore, married to Bibi Bhani at the age of 19; family 3 sons.

Life Span—

Worked as a hawker up to the age of 12,

Served Guru Amardas for 28 years (1546 - 1574)

Anointment as Guru in 1574 at the age of 40, Guru period 7 years,

Left for heavenly abode, age 47,

Lived and preached the name of God at Amritsar

Hymns - 679, collected and preserved the composition of Japji, the master hymn of Guru Nanak. Constructed the holy srovar at Amritsar.

GURU ARJAN DEV

Born in 1563 at Goindval, married to Mata Ganga at the age of 16; family 1 son.

Life Span—

Lived with his father Guru Ramdas up to the age of 18 years.

Anointment as Guru in 1581 at the age of 18, Guru period 25 years,

Left for heavenly abode, age 43 in Lahore ; tortured to death by the order of Emperor Jehangir.

Possible Causes:

Sikh view: conversion of Muslims into Sikh faith, enmity of Muslim clergy, enmity of Chandu Shah, enmity of Sulahi Khan

Mughal view: treason - for harbouring Prince Khusrau and refusing to pay fine levelled for the treason.

Lived and preached the name of God at Amritsar

Hymns - 2215, compiled Guru Granth Sahib (then called Pothi Sahib) and constructed Harimandir Sahib

GURU HARGOBIND

Born in 1595 at Wadali, married to Mata Damodri at the age of 9; Mata Nanki at the age of 19 and Mata Mahadevi in the age of 22; family 5 sons and 1 daughter.

Life Span—

Lived with his father Guru Arjan up to the age of 11 years.

Anointment as Guru in 1606 at the age of 11, Guru period 38 years,
Construction of Bunga Sahib (thara) (later called Akal Takhat)- 1606 -1609
Left for heavenly abode, age 49 in Kiratpur ; imprisoned by the order of
Emperor Jehangir for 2 years (1612 - 1614)

Lived and preached the name of God at Amritsar and Kiratpur

Moved to Kiratpur in 1635

Battles with Mughal forces according to the Bhhat Vahis (1621- 1635)

1. Battle of Rohila (Gobindpur) 1621
2. Battle of Amritsar 14th April 1634
3. Battle of Lahira 16th December 1634
4. Battle of Kartarpur 26th April 1635
5. Battle of Phagwara 29th April 1635

All battles were fought during the time period of Shah Jehan and relevant records confirm that Shah Jahan himself sent an army against the Guru

GURU HARRAI

Born in 1630 at Kiratpur, married to Mata Kishen Kaur at the age of 10; family 2 sons.

Life Span—

Lived with his grandfather Guru Hargobind up to the age of 18 years.

Anointment as Guru in 1644 at the age of 14, Guru period 17 years,

Left for heavenly abode, age 31 in Kiratpur

Possible cause of early death:

Sikh view: disowning older son Ramrai for altering a word in a hymn of Guru Nanak.

Lived and preached the name of God at Nahan

Organised and opened free dispensaries for both humans and animals.
Guru himself was an expert in Aryurvedic medicine.

GURU HARKRISHAN

Born in 1656 at Nahan

Life Span—

Lived with his father Guru Harrai up to the age of 5

Anointment as Guru in 1661 at the age of 5, Guru period 3 years,

Left for heavenly abode, age 8 years in Delhi

Possible cause of early death: attack by smallpox.

GURU TEGH BAHADUR

Born in 1621 at Amritsar, married to Mata Gujri at the age of 11; family 1 son.

Life Span—

Lived with father Guru Hargobind until 1644

Lived in Bakala, village of his maternal grandparents until 1664.

Anointment as Guru in 1664 at the age of 43, Guru period 11 years,

Visited various places in U.P, Bihar, Bengal and Orissa.

Founded city of Anandpur

Left for heavenly abode, age 54 in Delhi

Possible cause of death:

Sikh view: The Guru died to save the annihilation of Hindu religion. He challenged the orders of compulsory conversion of Hindus to Islam, thus humbling the might of Emperor Aurangzeb.

GURU GOBIND SINGH

Born in 1666 in Patna, married to Mata Jito at the age of 11, Mata Sundri at the age of 19, Mata Sahib Devan at the age of 33 ; family 4 sons.

Life Span—

Anointment as Guru in 1675 at the age of 9, Guru period 33 years.

Creation of Khalsa 1699.

Left for heavenly abode, age 42 in Nanded

Possible cause of early death:

Sikh view: the fatal stab wounds inflicted by two mercenaries sent by Wazir Khan.

Battles with the Mughals and the Hill Rajas:

BEFORE THE CREATION OF THE KHALSA

1. First war of Anandpur 1682, to repulse the attack of Raja Bhim Chand of Kahlur
2. Second war of Anandpur 1685, to counter the attack of Rajas of Kahlur, Kangra and Guler.
3. War of Bhangani 1688, to face the onslaught of Rajas of Garhwal, Bilaspur, Kangra, Mandi, Guler, Hindur, Kotgarh, Nurpur and others.
4. Battle of Nadaun 1690
5. Third war of Anandpur 1691
6. Fourth war of Anandpur 1693
7. Fifth war of Anandpur 1694
8. Sixth war of Anandpur 1696

All the above battles were to repulse the attacks of Hill rajas, sometimes with the active support of Mughal forces and sometimes without them.

BATTLES AFTER THE CREATION OF THE KHALSA

1. First war of Anandpur 1699 with the Mughals.
2. Battle of Nirmogarh 1700 with the Mughals.
3. Battle of Bharsali 1700 with the Wazir Khan, the Governor of Sirhind.
4. Second and third wars of Anandpur 1702 with the Mughals.
5. Fourth and Fifth wars of Anandpur 1703 with the Mughals.

6. War of Kiratpur 1704 with the Mughals and the Hill rajas.
7. Sixth and seventh wars of Anandpur 1704 with the Mughals and the Hill rajas.
8. Battle of Chamkaur 1704 with the Mughals
9. Battle of Khidrana 1705

GURU GOBIND SINGH: AFTER EVACUATING THE FORT OF ANANDPUR

1. Guru Gobind Singh left the fort of Anandpur on the night of 21st December 1704 on the assurances of the Mughals that if he would leave Anandpur then he would not be harassed or attacked either by the Mughals or the Hill rajas. Aurangzeb had sent a Qazi emissary with a copy of Qoran wherein Aurangzeb had written a promise not to interfere in the Guru's affairs if he left Anandpur and went and settled somewhere else.
2. The Guru knew that these promises were false and full of deceit, but due to internal pressure from his mother and a few Sikh leaders he decided to leave Anandpur.
3. The evacuees were divided into two parties: the first included the Guru mother Mata Gujri, Guru's wives Mata Sundri and Mata Sahib Devan, Guru's two younger sons Fateh Singh and Zorawar Singh and 200 horsemen under the command of Udey Singh to escort the Guru family. The literary work composed by the Gurus and the court poets was also given to Udey Singh.
4. The second party consisted of the Guru, his older sons Ajit Singh and Jujhar Singh, five piyaras and four hundred horsemen.
5. They all passed by Nirmoh and Kiratpur on the way and reached the banks of Sirsa stream, 12 miles from Anandpur, while it was still very dark.
6. A very serious and grave problem was now ahead of them. In front was Sirsa in full spate; from behind the enemy forces were closing in very fast.
7. In spite of the oaths taken by the Mughals and the Hill rajas the Guru was attacked by a combined force of the two when they had reached near rivulet Sirsa.
8. In this chaos, darkness of night, severe cold winter and fierce battle, the Guru mother and two younger sons were lost in the thick of the forest and were later taken away by Gangu, an old cook of the Guru household to his village named Kheri. He later betrayed his trust and handed them over to the Governor of Sirhind in return for a large reward..
9. The Guru's wives also lost their way and were later escorted by Bhai Mani Singh. They both disguised as rustic working women, and rushed first to Amabala and then to Delhi.
10. The Guru and his soldiers put up a tough fight. Most of the Sikh

soldiers died for defending their Guru and their faith. Many were also drowned in the stream helping the Guru family to pass the stream. It is recorded that the Sikhs built a ten men deep wall, to hold the strong water current, to make way for the Guru family to pass through the stream.

11. A magnificent Gurdwara called 'Parivar Vichoara' (family separation) stands at the bank of Sirsa, where the Guru family got separated from each other, to commemorate the event.
12. Only 40 Sikh soldiers along with the Guru, his older sons and Panj Piyaras managed to survive the sudden onslaught of the Mughals and the Hill rajas.
13. The Guru then made his way to Rupar via Ghanauli and Malakpur. Here the Pathans blocked his way. A fierce battle took place and many people died on both sides.
14. From here the Guru went to Bahman Majra via Kotla Nihang. Then instead of going straight the Guru moved westward to Bur Majra. Here he was recognised and the authorities were soon alerted.
15. The Guru then made his way to Chamkaur which was about 15 miles west of Rupar.
16. On reaching Chamkaur, the Guru converted a double storey mud house into a fortress and made preparations to face the Mughals and the Hill rajas in the morning.
17. On next day, 22nd December 1704, the Guru was attacked from all sides by about 80,000 Mughal soldiers who wanted to capture the Guru alive, and then torture him and possibly convert him to Islam to kill the Sikh movement altogether.
18. The battle of Chamkaur continued all day. Guru's sons Ajit Singh and Jujhar Singh, three piyaras: Bhai Sahib Singh, Bhai Himmat Singh and Bhai Mohkam Singh* along with other 32 soldiers died in this fierce battle.
19. This battle, no doubt, should be counted a land mark in the history of world battles. In no other battle in the world history forty tired and hungry soldiers had faced a mighty force of 80,000 trained soldiers and could last a whole day and could also save their Commander (in this case their Guru).
20. The battle stopped when the night fell. The Guru was left with only five Sikh soldiers. These five disciples of the Guru did a hasty meeting in a closed room and then came to the Guru, stood in front of him with folded hands and said that according to the power vested in five baptised Sikhs by Guru himself, they ask the Guru to leave

* Many scholars differ and argue that two piyaras had died in earlier battles.

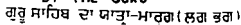
the fortress and go to a safer place in the interests of the Sikh nation. They said that their decision was unalterable and final and the Guru must accept it, leave the fortress as soon as possible and go to the nearest forest Machiwara and wait there for the others to arrive. The Guru had no choice except to bow to the command of the Panj-Piyaras.

21. At about midnight, Dharam Singh went down and removed the dresses of four dead Mughal soldiers for disguising themselves as Mughal soldiers.
22. The Guru then left the fortress of Chamkaur with Bhai Dharam Singh, Bhai Daya Singh and Bhai Man Singh at the night of 22rd December 1704 in the disguise of Mughal soldiers.
23. The two Sikhs who were left behind were Bhai Sangat Singh and Bhai Sant Singh, who were killed by the Mughals early next morning.
24. The Guru was the first to leave the fortress. The Guru moved on and reached the village of Behlulpur at a distance three miles to the west.
25. From here he proceeded to Poat and then to Machiwara. On way he was recognised by two Gujjars who raised an alarm. The Guru silenced them with his sword.
26. The Guru reached the fixed rendezvous of Machiwara and selected a safe place to rest.
27. Bhai Daya Singh, Bhai Dharam Singh and Bhai Man Singh later joined him. It is recorded that when they located the Guru in that forest, the Guru was fast asleep resting his head on a big stone and blood oozing from his feet which were severely wounded by thorns and pointed stones.
28. Next day, the Guru escaped from Machiwara with the help of two local Muslim Pathans, Nabi Khan and Gani Khan. Golaba, a masand of Machiwara first offered help to the Guru and took him to his residence, but later got scared from the Mughal reprisal. At this critical moment Nabi Khan and Ghani Khan came to Guru's rescue.
29. The Guru sat on a cot carried by Nabi Khan, Ghani Khan, Dharam Singh and Daya Singh. Bhai Man Singh waved the chaur at the back. The Guru had opened his long hair and worn a blue robe and looked like a Muslim faqir.
30. The Guru's party moved southwards and soon reached village Lal, about five miles from Machiwara. Here a Muslim military officer halted the party and asked for the identity of the pir on the cot. The Guru was introduced as Uchch dā pir' (a saint from village Uchch) and the party managed to dodge the security personnel.

31. The party then went to Kanech, then to Doraha and then to Alamgir, a small village near Gill railway station on Ludhiana-Dhuri line situated about 7 miles from Ludhiana.
32. Here, the Guru was given shelter by one of his followers, a Nauda Muslim Zamindar named Rai Kalha.
33. It is also here that the Guru received the news of the martyrdom of his younger sons, Zorawar Singh and Fateh Singh and his mother Mata Gujri who were betrayed by Gangu.
34. The Governor of Sirhind had ordered to brick the young ones on the advice of Sucha Nand, a Khatri courtier. This decision was strongly opposed by Nawab Sher Khan of Malekotla, but Wazir Khan turned down his advice. The princes were executed on 24th December 1704, and Mata Gujri died on the same day with a grave shock.
35. The bodies of the three were cremated by Todar Mal, a rich banker, who gave many hundred gold coins in booty to the caretakers to take possession of the bodies. Wazir Khan had planned to hang the bodies in the open market for public viewing.
36. The young ones, aged only 5 and 8 years, had chosen to die as martyrs rather than except gifts and/or to embrace Islam. They had kept alive the tradition of their grandfather Guru Tegh Bahadur and great-great grandfather Guru Arjan Dev who had sacrificed their lives at the altar of faith and had refused to embrace Islam.
37. It is the ever burning light of these sacrifices which has kept the Sikh nation alive despite so many holocausts and persecutions in their short history of 550 years.
38. The Sikhs and the Jews are two world nations which have been persecuted and tortured the most but have always come triumphant after each onslaught.
39. From Alamgir the Guru went to Dina, then to Lakhi Jungle, and then passing through the villages of Kangar, Dhaliwal, Jatal, Bhagta, Banhiwal, Kot Kapura he reached and settled in Khidrana (Mukatsar).
40. On way to Dina, the Guru's route was: Jodhan, Mohi, Raikot, Hehar (here he stayed for two days as the guest of Mahant Kirpal Das, a hero of the battle of Bhangani (1688)), Lamba Jatpura, (Guru stayed here for 3 days), Cchakar, Takahtpura and Dina.
41. While at Dina the Guru wrote a second letter titled 'Zafarnama' to Aurangzeb, probably in June/July of 1705. This letter was later taken to Aurangzeb by Bhai Daya Singh and Bhai Dharam Singh. Aurangzeb then invited the Guru to come and see him in Deccan where he had gone to curb a rebellion and he also issued instructions to his officers not to disturb the Guru any more.

42. Earlier the Guru had written a letter titled 'Fateh Nama' to Aurangzeb, probably in January 1705 on his way from Machiwara to Raikot. Whole of this letter is not traced; only 23 ½ couplets are available. The Aurangzeb had replied this letter. It is not clear that who took this letter to Aurangzeb, probably two Pathan disciples of the Guru.
43. At Mukatsar, the Guru fought the last battle of his life, in January 1705. Forty Sikhs (Muktas) who had deserted the Guru at Anandpur returned and joined the Guru over here. They had been lead back to the Guru by Mai Bhago who later went to Nanded with the Guru and died over there.
44. The Guru was attacked by Wazir Khan's soldiers at Mukatsar but were badly defeated by a handful of Sikh soldiers. All the forty muktas died in this battle at the altar of faith.
45. From Mukatsar the Guru went to Talwandi Sabo and built a house for himself and fortified it with a strong wall. He called this place as Damdama Sahib. He lived here between 1705 - 1706 and compiled the second recension of Granth Sahib.
46. Bhai Mani Singh and Mata Sundri and Mata Sahib Devan joined the Guru over here.
47. According to some historians, the Guru rewrote his works over here, which had been perished in the river Sirsa when the Guru had vacated the Anandpur fort, and bound them in one big volume called Dasam Granth. Other historians claim that the Dasam Granth was compiled after Guru's death.
48. In October 1706, the Guru left Damada Sahib to meet Aurangzeb in Deccan and sent his wives back to Delhi with Bhai Mani Singh. He took the southern route via Rajasthan.
49. The Guru was at Bhagur when he got the news of the death of Aurangzeb. He turned back towards Delhi. Here he first stayed in a house lying at the back of Humayun tomb. The site is now marked by Gurdwara Damdama Sahib. He then shifted to Moti Bagh, where he spent three months of summer. A Gurdwara also stands on this place.
50. The war of succession was amongst three sons of Aurangzeb: Bahadur Shah, 64 years old, was the Governor of NWFP, Azam, 54 years old and Kam Bakhs, 40 years old were with the emperor at the time of his death.
51. Azam seized the royal treasury and marched towards Delhi with the royal army. Bahadur Shah left Kabul with troops from Afghanistan, Lahore and Sirhind.
52. The battle of succession was fought at Jojan near Agra on 8th June 1707. Guru Gobind Singh sent a contingent of Sikhs to help Bahadur Shah under the command of Bhai Dharam Singh. Ac-

ਚਮਕੌਰ ਤੋਂ ਭਾਨੂ ਖੇੜੀ ਜਾਂਦਿਆਂ ਜੇਹੜੀਆਂ ਥਾਵਾਂ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਗਏ

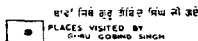


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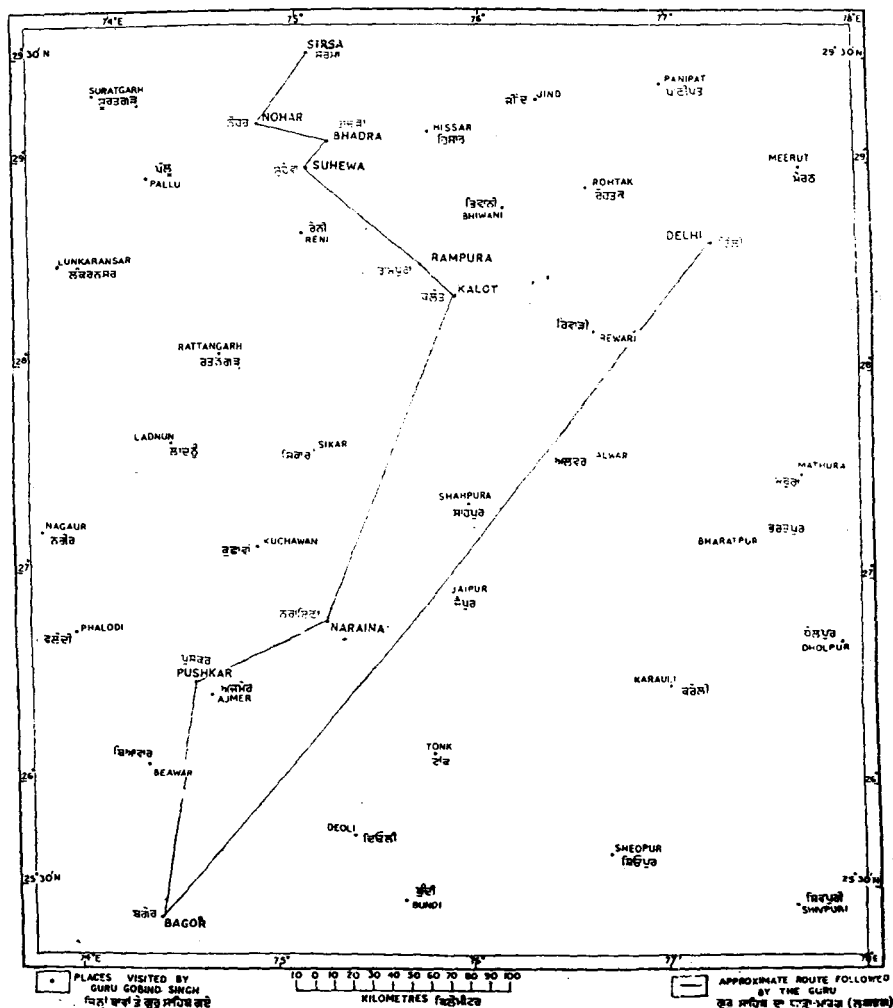


ਬਠਿੰਡਾ—ਸਰਸਾ ਇਲਾਕੇ ਵਿਚ ਸਫਰ ਸਮੇਂ ਜੇਹੜੀਆਂ ਥਾਵਾਂ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਗਏ



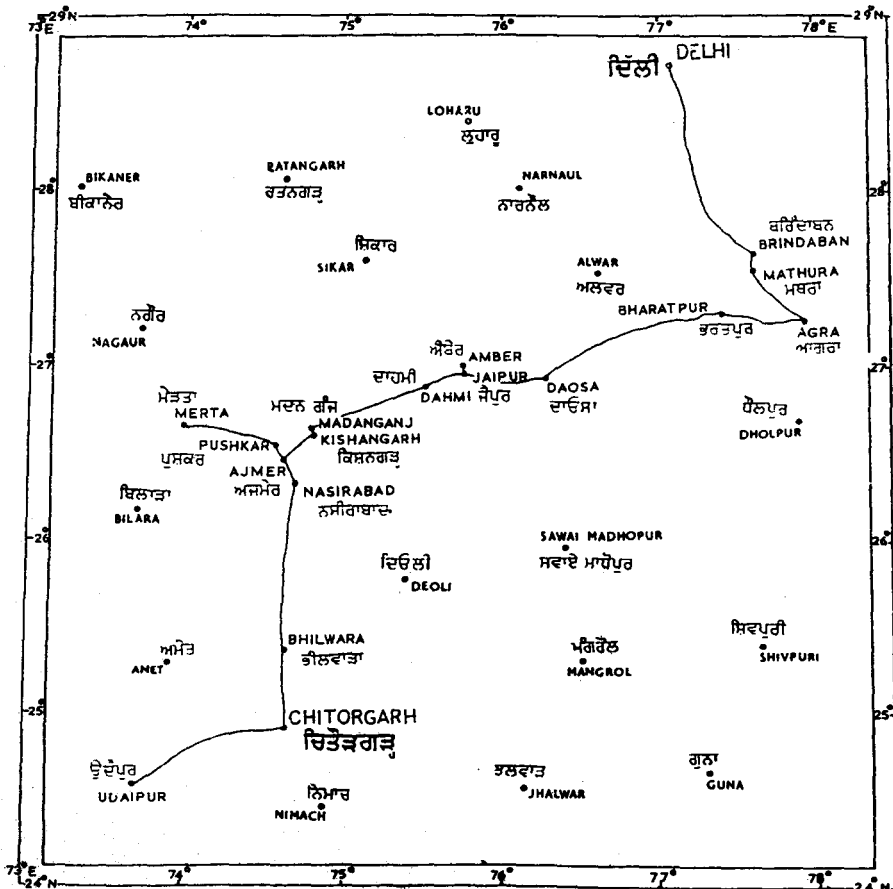
PLACES VISITED BY GURU GOBIND SINGH ON HIS WAY FROM SIRSA TO DELHI

ਸਰਸਾ ਤੋਂ ਦਿੱਲੀ ਜਾਣ ਸਮੇਂ ਜਿਨ੍ਹਾਂ ਥਾਵਾਂ ਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਗਏ



PLACES VISITED BY GURU GOBIND SINGH ON HIS WAY FROM DELHI TO CHITORGARH

ਦਿੱਲੀ ਤੋਂ ਚਿਤੌੜਗੜ੍ਹ ਜਾਣ ਸਮੇਂ ਜਿਨ੍ਹਾਂ ਥਾਵਾਂ ਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਗਏ



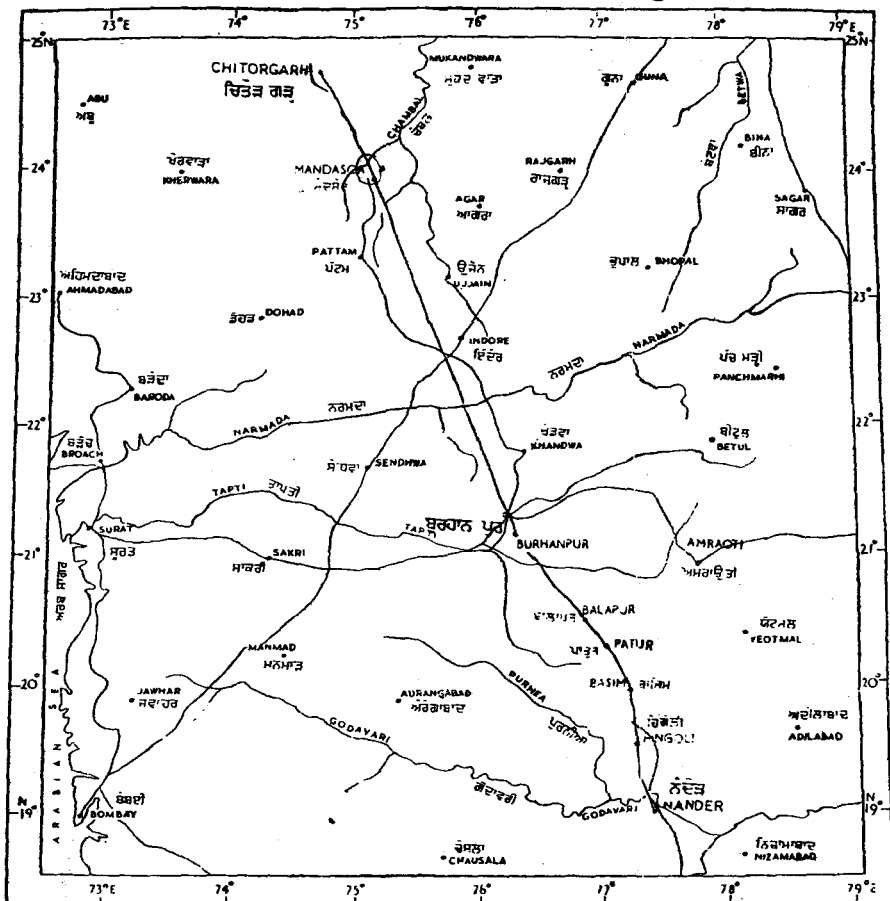
ਗੁਰੂ ਜੀ ਦੀਆਂ ਵੇਖੀਆਂ ਥਾਵਾਂ
PLACES VISITED BY
GURU GOBIND SINGH

APPROXIMATE ROUTE FOLLOWED
BY THE GURU
ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਯਾਤ੍ਰਾ-ਮਾਰਗ
(ਲਗਭਗ)



PLACES VISITED BY GURU GOBIND SINGH ON HIS WAY FROM CHITORGARH TO NANDER

ਚਿਤੌੜਗੜ੍ਹ ਤੋਂ ਨੰਦੇੜ ਜਾਂਦਿਆਂ ਜਿਹੜੀਆਂ ਥਾਵਾਂ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਰਹੇ



ਗੁਰੂ ਜੀ ਦੀਆਂ ਥਾਵਾਂ
PLACES VISITED BY
GURU GOBIND SINGH
APPROXIMATE ROUTE FOLLOWED
BY THE GURU
ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਸਾਧੂ-ਮਾਰਗ (ਨਕਸ਼ਾ)

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ਵਰਤਮਾਨ ਸਰਹੱਦਾਂ
PRESENT BOUNDARIES
ਦੀਆਂ
RIVERS

- cording to some scholars he too went to the battle front to boost the morale of Bahadur Shah's soldiers. Later the Guru returned to Delhi
53. Bahadur Shah was crowned as the next Emperor soon after the war of succession. He invited Guru Gobind Singh to his court in Agra and honoured him with a khilat of Rs. 60,000, a golden chain and a pendent, on 23rd July 1707. He also promised the Guru to hand over to him all culprits who had persecuted the Sikhs in the past. This also included Wazir Khan, the Governor of Sirhind. The details of these were to be worked out between the Guru and the Emperor.
 54. To conclude the above talks, Bahadur Shah invited the Guru to travel with him to the Deccan where his youngest brother Kam Bakhs had revolted. There were also disturbances in Rajasthan.
 55. The Guru agreed to oblige the emperor and marched with him towards Deccan.
 56. The emperor arrived at Mandsor on 20th April 1708, where in a minor skirmish a Muslim trooper killed Man Singh with deceit. Man Singh was a hero of Chamkaur and had vacated the fortress of Chamkaur along with the Guru.
 57. The emperor handed over the murderer to the Guru but the Guru pardoned him.
 58. The imperial camp reached Nanded in August/September 1708. The Guru refused to go any further as he suspected that the Muslim courtiers had prevailed upon the emperor and, now, he might not fulfil any of his promises. The emperor was playing delaying tactics with the Guru.
 59. The Guru had travelled with the emperor for 15 months, July 1707 to September 1708 and none of emperor's promises had taken the final shape.
 60. It was here in Nanded that two Pathans attacked the Guru and seriously wounded him near his heart. This event took place around 4th October 1708. The wound healed but when the Guru tried to stretch a bow it reopened. The Guru succumbed to his injuries and died on 7th October 1708.
 61. A few days before his death the Guru had baptised one bairagi named Madho Das, later called Banda Singh Bahadur and sent him to Punjab to punish the wrong doers. Banda had left for Punjab probably 2nd October.
 62. Banda was given an advisory council of five devoted Sikhs: Baj Singh, Binod Singh, Ram Singh, Fateh Singh and Kahan Singh. Twenty five other Sikh soldiers were also chosen to go with him. The Guru also gave him a 'Hukamna' (letter of authority to represent the Guru, the letter is dated 2nd October 1708), his own sword, green

bow and five arrows from his quiver. Banda left Nanded probably soon after obtaining letter of authority from the Guru, but certainly before the Guru was attacked in his camp.

Important Dates at a Glance:

Dates	Events
21st December 1704	The Guru vacates the fort of Anandpur, battle of Sirsa, separation of family members, death of about 650 Sikh soldiers
22nd December 1704	Battle of Chamkaur, death of two older sons of Guru Gobind Singh and three of the Panj piyaras.
23rd December 1704	From Machiwara to Alamgir
27th December 1704	Execution of the two younger sons of Guru Gobind Singh and death of Mata Gujri at Sirhind
13th January 1705	Battle of Mukatsar, death of 40 Muktas
1705 - 1706	Guru's stay at Damdama Sahib, preparation of the second recension of Granth Sahib
October 1706	Guru leaves for Deccan to meet Aurangzeb, from Damdama to Bhagaur, death of Aurangzeb
23rd July 1707	Bahadur Shah honours Guru Gobind Singh in his court at Agra
Mid September	Guru Gobind Singh reaches Nanded
End September	Guru Gobind Singh baptises and appoints Banda as the commander of Sikh forces
2nd October 1708	Banda Bahadur leaves for Punjab
4th October 1708	Guru Gobind Singh is fatally stabbed by two Pathans
7th October 1708	Death of Guru Gobind Singh at Nanded

A BRIEF VIEW OF THE SIKH HISTORY FROM 1469 - 2007

PART I – The Building of a Nation

1. The Sikh history dates back to 1469 when Guru Nanak was born.
2. The first martyr of Sikh history was Guru Arjan Dev, who was tortured to death in 1606.
3. Guru Tegh Bahadur was martyred in Delhi in 1675.
4. Four sons of Guru Gobind Singh were martyred in 1704.
5. Guru Gobind Singh left for heavenly abode in 1708.
6. Banda Bahadur established the first Sikh empire during 1710-1715.
7. Banda Bahadur was tortured to death in 1715.
8. Darkest period of the Sikh history during 1715-1762.
9. Rise of Nawab Kapur Singh, Jassa Singh Ahluwalia.
10. First Holocaust 1746 (Lakhpat Rai swore to finish the Sikhs...)
11. Second holocaust 1762 (Kupp near Malerkotla — Ahmed Shah Abdali)
12. Rise of Sikh Misls 1762.
13. Rise of Ranjit Singh and formation of Sikh empire in Punjab up to the borders of Afghanistan 1799-1849.
14. Death of Ranjit Singh 1839.
15. Annexation of Punjab by the British 1849.
16. Independence of India 1947, the Sikh sacrifices for the war of independence were 95% of all the sacrifices made by any group or religion.
17. Formation of Pepsu 1948.
18. Dissolution of Pepsu 1956 (merged in Punjab).
19. Punjabi Suba 1966.
20. Third and fourth holocaust 1984.
21. Until the end of 2007, many governments have changed both at the centre and in Punjab. Many innocent Sikhs, termed maliciously as terrorists, are still being routed in Indian jails.
22. Since 2004 India has its first Sikh Prime Minister— Dr. Manmohan Singh, first Sikh Army Chief— Gen. J.J. Singh and a Sikh as Vice Chairman of the Planning Commission— Mr. Mantek Singh.

PART II - The Rise of the Sikh Church

1. First Gurdwara was set up in Kartarpur during 1522 -24
2. Harmandir Sahib was completed in 1604
3. Akal Takhat was completed 1606
4. Other historical Gurdwaras were later built by Maharaja Ranjit Singh and other Sikh Sardars.
5. The Harimandir was desecrated :
 - a. First in 1740 by Masa Rangar, a city Kotwal of Amritsar
 - b. Three attacks by Ahmed Shah Abdali (1757, 1762, 1764)
 - c. Attack at the orders of Indra Gandhi in 1984
6. The management of the Gurdwaras went in the hands of the descendants of Baba Srichand and Prithi Chand, later known as Masand or Mahants.
7. The first confrontation with the British, regarding the Gurdwaras, when in 1912 the capital of India was shifted to Delhi. The Government demolished one of the boundary wall attached to Gurdwara Rakabganj. The Sikhs very strongly reacted to this sacrilege. In dispute lasted for 8 years. After the end of first world war, the Government apologised to the Sikhs and the wall was rebuilt in 1920.
8. In 1920, the Sikhs set up Shiromani Gurdwara Parbhandak Committee (supreme committee of the Gurdwara management) (SGPC) to take over control of the historical Gurdwaras from the Mahants. The Committee was finally set up on 15th November 1920 and had a membership of 175 elected representatives. It got legal backing only in 1925.
9. The confrontation to wrest back the control from the Masands/ Mahants by the SGPC came as follows:
 - a. 1920 - Gurdwara Babe-di-ber was taken over from the Mahant in Sialkot.
 - b. 1921 - Gurdwara Nankana Sahib was taken over from the Mahant (In this struggle the Mahant set alight 130 Sikh protestors).
 - c. 1922 - Gurdwara Guru ka Bag, situated about 13 miles from Amritsar was taken over from the Mahant.
 - d. 1923 - Gurdwara Jaito in Gangasar was taken over from the Mahant.
 - e. 1923 - Gurdwara Bhai Pheru in Lahore was given to the Sikhs by the local mahant.
10. The struggle of the control of Gurdwaras which started in 1912 came to an end in 1925 with the passing of Gudwara Act 1925, when the control of the Sikh Gurdwaras was officially transferred to SGPC.

11. The agitation of the control of Sikh shrines took a significant toll of the Sikh lives. About 1000 lives were lost, more than 3000 Sikhs were wounded and about 30,000 arrested. Many hundred Sikh army soldiers deserted their ranks in protest.

PART III - The Formation of the Breakaway Groups

Nirankaris:

1. The Nirankari movement was started by Dayal Das, in the 19th century. Dayal Das was a bullion merchant of Peshawar. When Dayal Das died in 1855, his followers placed his sandals on an altar along side Guru Granth Sahib. They worship gurus other than the ten Sikh Gurus and have prepared a granth of their own called 'Amrit Bani'. They address their guru as Satgur. The massacre of the Sikhs by Nirankari, in Amritsar, on the Baisakhi day in 1982 and later the murder of their guru, Gurbachan Singh, has adversely effected the growth of the movement and now they are rapidly losing their sperate identity both inside and outside Punjab.

Radhaswamis:

2. The sect of Radah Swamis was also founded in the middle of 19th century. Its founder was one Shive Dayal, a Hindu banker of Agra. He described God as the union between Radha (soul) and Soami (the Master), hence the name Radha Swamis. On his death in 1878, the movement split into two divisions, one kept its headquarters at Agra and the other built separate headquarters on the banks of river Beas in Punjab. The Punjab branch was organised by one Jaimal Singh. Like Nirankaris they too worship gurus other than the ten Sikh Gurus. They use Guru Granth Sahib for their spiritual guidance but do not give the Granth the status of a living Guru.

Namdharis - Kukas:

3. The Namdhari or Kuka movement was started by a Sikh named Balak Singh. He was born in 1797 and died in 1862. He belonged to North West Frontier province. After 1947, the headquarters were moved to Ludhiana. Namdharis chant their hymns loudly (hence called kukas) and dance in their temples. They too have their living gurus, and treat Guru Granth Sahib as a religious book rather than a living Guru.

PART IV - The impact of other faiths on the rise of Sikhism

The Christians:

1. The first Christian mission was established in Punjab in 1853 in Ludhiana. Maharaja Dalip Singh was converted to Christianity in 1853, later Harnam Singh brother of Maharaja of Kapurthala and his family also embraced Christianity. Apart from a few notable families most of the other converts were from the untouchable castes of the Hindus. Thus within a short period of time a Christian became synonymous with a 'chura', the Punjabi name for a sweeper.

The Arya Samaj:

2. The Hindu missionary activities of Arya Samaj also had its impact on the growth of Sikhism in Punjab. Dayanand Saraswati, the founder of the movement came to Punjab in 1877 and converted a number of Sikh families to his new established faith.

The Brahmo Samaj:

3. The founders of Brahmo Samaj opened their office in Punjab in 1864 in Lahore. An important Sikh who joined the movement was Dayal Singh Majithia, the founder of the daily newspaper 'Tribune' and Dayal Singh College.

The Religion of the Vedas:

4. Many western writers, notably Max Muller and Dr. Annie Besant's lecture tour for propagating the religion of the Vedas also added to the movement of conversion to Hinduism popularly known as the 'Shudhi'.

THE SIKH HISTORY

UNIT 22A

Period of Emperors Bahadur Shah, and Farukh Siyar;(1708– 15)

Rise and fall off Banda Bahadur.

In this period a Sikh state was established covering an area of about 25,000 sq miles from Karnal to Lahore. The capital of this state was first Sirhind and then shifted to Mukhlispur, for military reasons. New coins in the name of Guru Nanak and Guru Gobind Singh were issued. A new royal seal reading "degh o tegh fateh o nusrat– bedirang, yaft as Nanak Guru Gobind Singh" was introduced. The land and customary laws were reformed and the farmers were allotted free land according to their needs. The difference of low and high and the four castes was eliminated.

22.1 The Sikh History in Post-Guru Period

Guru Gobind Singh died in 1708 at Nanded as a result of a stab wound inflicted upon him by two assassins employed for the job by the Governor of Sirhind, Wazir Khan.

22.2

Before his death the Guru appointed a bairage (hermit) from Poonch (Kashmir) then settled in Nanded, named Banda Singh Bahadur as the leader of the Sikh Panth.

22.3

Banda Singh with 25 other Sikhs marched towards Punjab in October 1708 to:

- a. establish a Sikh state,
- b. obtain national Independence, and
- c. avenge the heinous crime of murder of the sons of Guru Gobind Singh.

22.4

Banda reached the outskirts of Punjab in September 1709.

22.5

Thousands of Sikhs joined him from Doaba (Districts of Jullunder and Hoshiarpur), Majha (Districts of Amritsar and Gurdaspur) and Malwa (District of Ludhiana).

22.6

In October 1709 Banda and his men looted a Royal treasure near Kaithal.

22.7

On 26 November 1709 Banda conquered Samana where the executioner of Guru Tegh Bahadur named Jalal Uddin lived and Shashal Beg and Bashal Beg, the killers of the younger Sahibzadas. About 10,000 people died in this attack which included the Faujdar and the three executioners.

22.8

In early 1710 Banda Singh conquered Ghuram, Thaska and Mustafabad.

22.9

In March 1710 he annexed Sadhura, where Budhu Shah, a devotee and a friend of Guru Gobind Singh was tortured to death for helping the Guru in his fight against the tyranny of Mughals and the Hill rajas. Thousands of enemy troops died in this battle. A place where most of the killings took place is known as 'katal garhi'.

22.10

On 12th May 1710 Banda Singh fell upon Sirhind, the place where younger sons of Guru Gobind Singh were buried alive. The town was razed to the ground. The Governor Wazir Khan and his Brahmin minister Suchanand were killed with many thousand others.

22.11

After the victory of Sirhind, Banda consolidated his rule. He commanded his people on a secular system. No persecution was carried on the basis of religion. He took land away from the landlords and distributed it free to the farmers. He granted freedom of worship to all his subjects.

22.12

Many Muslim writers credit Banda with supernatural powers. They quote that he could assume the garb of an animal, could fly in the air, could freeze the moment of spears and swords, and could make himself invisible.

22.13

Banda shifted his capital from Sirhind to Mukhlispur, a hilly place near Sadhura and built a fortress there and called it Lohgarh (Fort of Iron).

22.14

On 27th June 1710 Emperor Bahadur Shah led a mighty army, joined by the forces of other states to capture or kill Banda.

22.15

Banda vacated Lohgarh and shifted his headquarters to Kiratpur, a place in Himachal where Guru Hargobind lived for a long period. Banda now conquered the small states of hill rajas who had also troubled Guru Gobind Singh during his stay at Anandpur Sahib. The hill rajas surrendered without any resistance.

22.16

Bahadur Shah died on 18 February 1712. Farukh Siyar became the emperor after dethroning the son of Bahadur Shah in 1713.

22.17

Farukh Siyar issued a proclamation to destroy the Sikhs completely. He instructed Zakria Khan, the Governor of Jammu to completely annihilate the Sikhs.

22.18

Banda Bahadur married twice and had two sons from two different wives. He issued coins in the names of Guru Nanak and Guru Gobind Singh. He allowed his disciples to call him Sacha Padshah (true king).

22.19

In February 1715 Farukh Siyar's army besieged Banda and his troops near Gurdaspur. About 15 thousand soldiers died in this siege, some in clashes and some with hunger. On 7 December 1715 Banda was arrested.

22.20

Four thousand Sikhs were killed in cold blood and their heads were cut from their bodies and hung on the spears. A procession of dead bodies and the prisoners with Banda in chains sitting on an elephant in a cage was taken from the main roads of Lahore. On both sides of the roads were hanging the blood-dripping heads of the Sikhs.

22.21

On Feb 29 1716 the prisoners were brought to Delhi and presented to the emperor.

22.22

All prisoners, including Banda, were offered pardons if they could embrace Islam. All refused. A young boy's mother appealed to the emperor that her son was not a Sikh and had been arrested by mistake. The emperor pardoned him and issued instructions for his release. He was about to be executed when the orders of his release arrived. The boy shouted with anger and remorse, "My mother is a liar. I am a Sikh and want to die for my faith."

22.23

On 9 June 1716 Banda was tortured to death. First of all his three year old son was cut to pieces in front of his eyes and the quivering heart was thrust in Banda's mouth.

Then he was mercilessly blinded. Later his body was dragged in the city. His hands and feet were chopped off and finally his head was cut by the executioner. Banda indeed died an horrific and most cruel death.

Banda Bahadur's Place In The Sikh History

22.24

Banda Bahadur made people of Punjab realise that the only escape from the Mughal atrocities was to destroy the Mughal power.

22.25

He fought against the tyrant on behalf of the oppressed. He was a patriot and a nationalist. He is the first Sikh to lay the foundation of the Sikh homeland. He was the first empire builder for the Sikhs and a great national hero for the Hindus.

22.26

His rule lasted for only 6 years but earned the love of the poor and the destitute. His state was a secular state. Not even a single person was forced to change his or her religion under his rule.

22.27

He abolished the monopoly of land owners and distributed the land amongst the farmers. He forcefully curbed the evils of caste and eliminated the difference of the rich and poor.

22.28

He was a brave soldier and a fearless fighter. He organised a revolution and gave a foretaste of independence to his countrymen.

22.29

Some historians criticize Banda on the following points:

22.29.1 He allowed people to call him Guru.

22.29.2 He changed the Sikh war slogan to 'Fateh Darshan'

22.29.3 Many of his generals, including Binod Singh, who came with him from Nanded, deserted him

22.29.4 Mata Sundri, the widow of Guru Gobind Singh, did not play any part in the administration or rule of Banda.

22.29.5 Many lapses of the Sikh doctrine occurred in his times.

RISE AND FALL OF BANDA SINGH BAHADUR

1. Banda was born on 27th October 1670 at Rajori in the Poonch district of western Kashmir in a Rajput family of Bhardwaj clan.¹
2. His childhood name was Lachhman Dev.
3. He was fond of hunting. In one hunting expeditions, when he was only 15 years old, he killed a pregnant doe and the dying scene of the doe and her two young ones still in her womb changed the course of life of the young Rajput. He became an ascetic
4. Later he became a devotee of one Janki Prasad Bairagi and left his home and became a wandering yogi. Jank Prasad gave him a new name Madho Das.
5. For years he wandered from place to place until he reached Nasik in Maharashtra. Here then he settled for good until he met Guru Gobind Singh
6. With his austerities, Madho Das developed an number of occult powers
7. In Nasik he also met another Yogi, Aughar Nath and learnt from him Tantric knowledge. He also served the Yogi for many years.
8. Aughar Nath died in 1691 and left all his belongings to Madho Das.
9. With resources now available, Madho Das moved to Nanded and set up his monastery over there. Soon he became very famous and had many followers.
10. Madho Das had first audience of Guru Gobind Singh on or around 15th September 1708, when the Guru surprised him by giving him an unannounced visit. This happened soon after the arrival of the Guru at Nanded.
11. Soon Madho Das realised the divinity of the Guru and fell at his feet.
12. A few days after meeting him the Guru baptised him, in a small assembly of the Sikhs, and gave him the name of Banda Singh Bahadur.²

On the same day the Guru appointed him the Commander of the Sikhs³ and asked him to go to Punjab. A council of five Sikhs - Baj Singh and his brother Ram Singh (descendants of Guru

¹ Scholars differ regarding his birth place: Cunningham says it was South India, whereas James Brown states that it was Jullundur Doab.

² Scholars also differ to the fact that Banda was baptised. Prominent scholars who assert that Banda was not baptised are: H.R. Gupta, Rattan Singh Banghu, Karam Singh historian and Santokh Singh. They all give different reasons for it.

³ Guru Gobind Singh's choice of Banda in preference to many of his own companions and baptised Sikhs has not been researched so far.

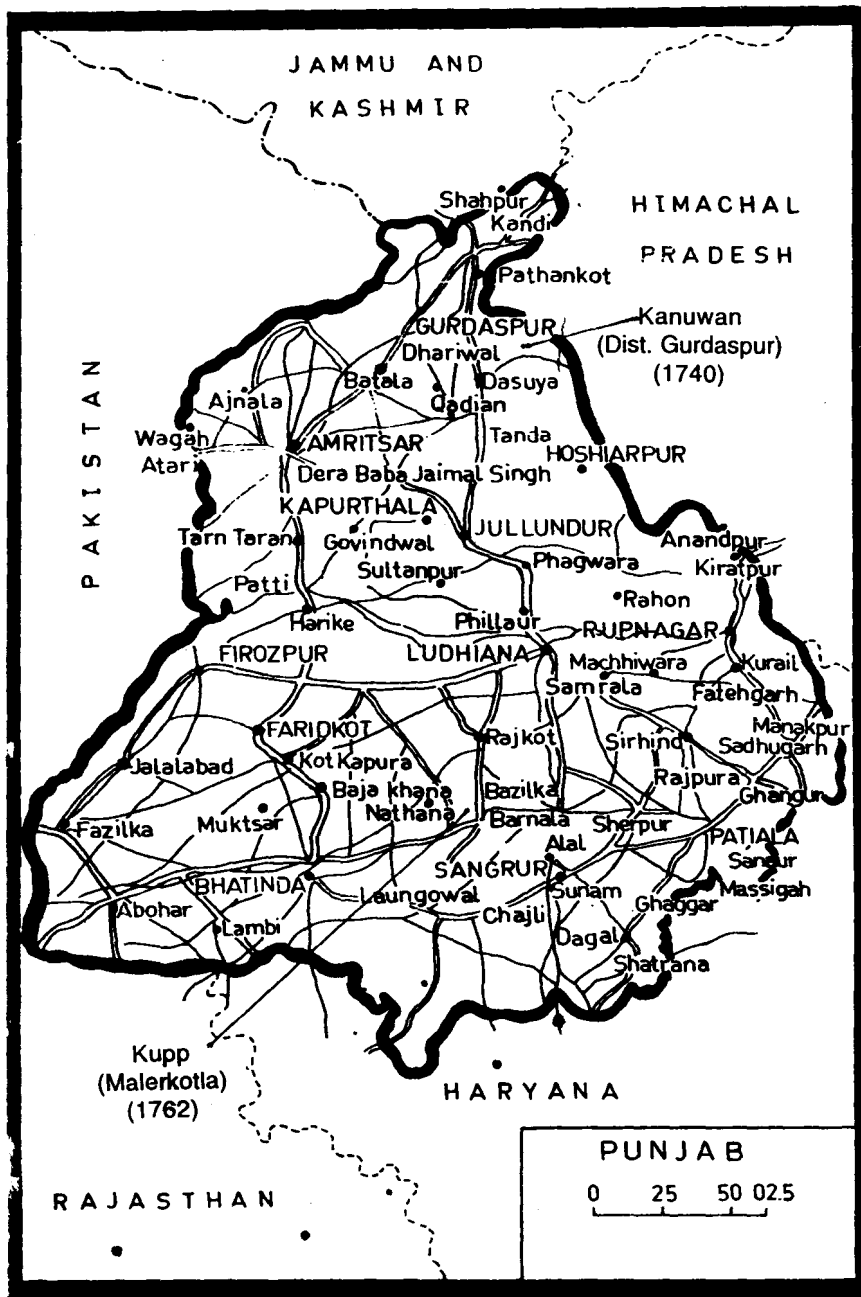
Amardas), Binod Singh and his son Kahan Singh (descendants of Guru Angad) and Fateh Singh and 20 horse mount Sikh soldiers were asked to accompany Banda. Guru also gave Banda 5 arrows from his quiver, his green bow, his sword, a Nishan Sahib (Flag), a niagara (drum) and a Hukamnama (letter of authority dated 2nd October 1708) addressed to the Sikh, to accept Band Sing Bahadur as their leader.

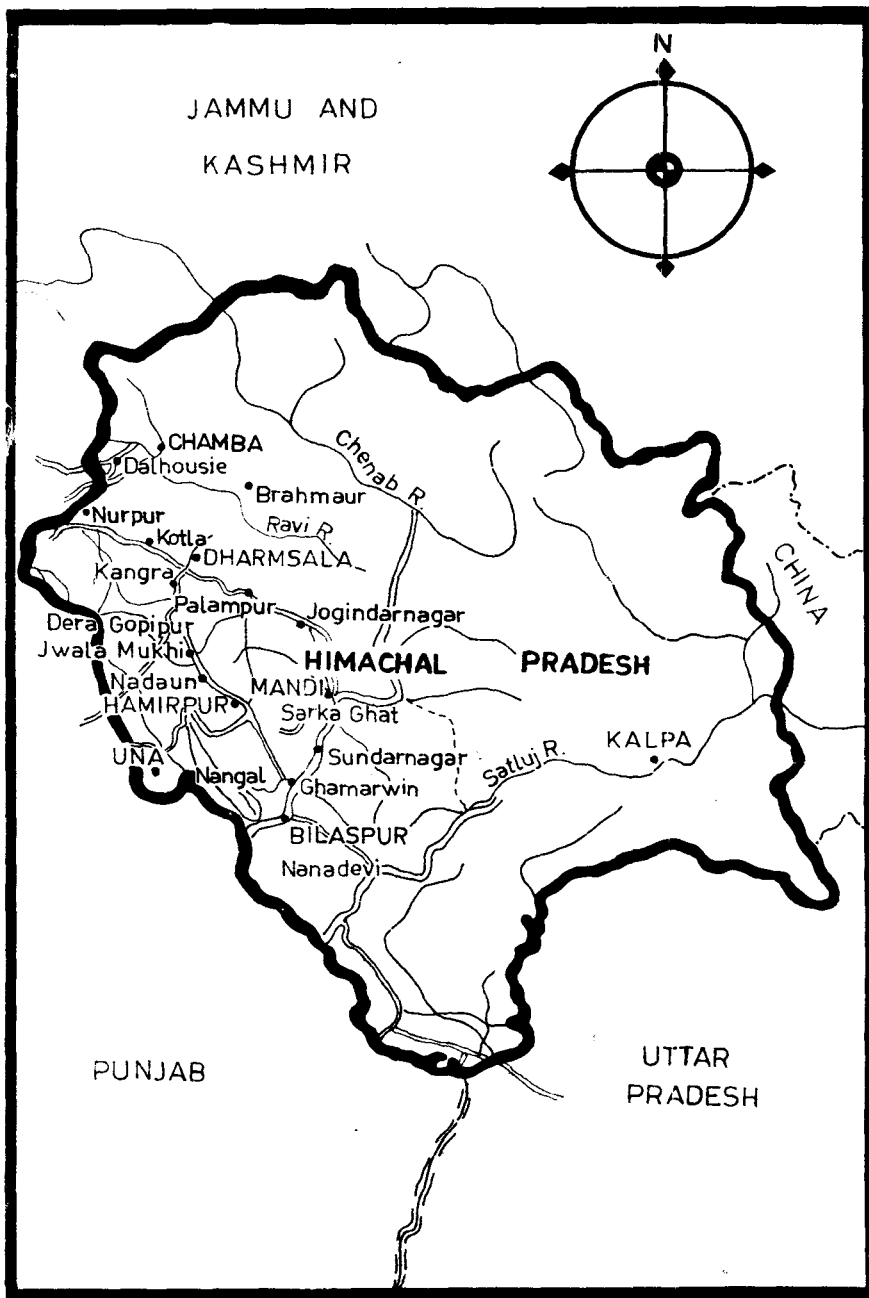
13. Banda Singh left for Punjab probably 2nd October 1708.
14. Guru Gobind Singh was fatally stabbed on or around 4rd October 1708 and left for heavenly abode on 7th October 1708. Banda heard this news when he was few hundred miles away from Nanded.
15. It took Banda one year to reach Punjab.
16. The important events of Banda's life are summarised in the following table:

EVENT	DATE	PLACE
A Sikh trader donates large sum of money	Not known	Bharatpur
An encounter with dacoits to save the local residents		Bagar - south and south west of Sirsa.
Conversion of the residents into Khalsa brotherhood		
Letters sent to Malwa Sikhs to come and join Banda		
Advance of Majha and Doaba Sikhs to join Banda, but their way obstructed by Pathans of Malerkotla near Kiratpur.		
Conquest of Sonapat		28 miles North of Delhi
Loot of imperial treasure		Bhuna near Kaithal
Banda attacked by the Hindu Amir of Kaithal but was badly defeated by Banda. He left all his horses for Banda's men		
Conquest of Samana (domicile of the executioners of Guru Tegh Bahadur and the two young sons of Guru Gobind Singh) A town inhabited by		

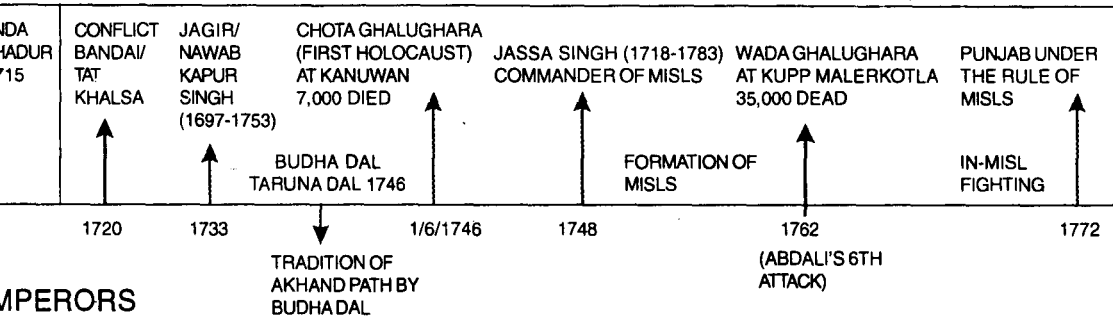
rich and high placed Syysads and Mughals. Bhai Fateh Singh appointed its Faujdar.		
Attack and conquest of Ghuram. A village inhabited by rich Pathans.		
Attack and conquest of Mustafabad		
Attack and destruction of Kapuri		
Attack and conquest of Sadhaura	26th November 1709	
Fall of Banur and Rapur		
Fall of Chappar Chiri	22nd May 1710	
Fall of Sirhind and death of Wazir Khan	24th May 1710	
Fall of Ghudani and Malerkotla		
Making of Muklisapur as capital of Banda's territories		
Battle of Jalalabad, and withdrawal of Sikh siege		
START OF REPULSES:		
Mughal victory at Amaingarh	26th Oct 1710	
Mughal victory at Thanesar	9th Oct 1710	
Mughal victory at Karnal	11th Oct 1710	
Mughal victory at Sirhind	27th Oct 1710	
Mughal victory at Lohgarh	11th Dec 1710	
Mughal victory at Ropar	30th Apr 1711	
Bahadur Shah arrives in Lahore	11th August 1711	
<i>Mughal Faujdars honoured when they offered 500 or more Sikh heads to the province Governors</i>		

BANDA'S QUEST OF HILL KINGDOMS		
Fall of Kahlur		
Submission of Mandi		
Truce with king of Chamba, Banda married a daughter of the royal family, son Ajai Singh born out of the wedlock		
Fall of Raipur - commanders of battle Baj Singh and Fateh Singh		
Banda's retreat to Jammu hills		
Sikhs' reoccupation of Sadhura and Lohgarh		
Siege of Sadhura by the Mughals & Sikh retreat	July 1713	
Siege of Lohgarh by the Mughals and Sikh retreat	Oct 1713	
Banda's activities not known	Oct 1713 - Feb 1715	
Banda moves to Gurdas Nangal Fort		
Siege of Banda by the Mughals		
Difference between Binod Singh and Banda. Binod Singh leaves the Gursdas Mangal		
Fall of Gurdas Nangal	17th Dec 1715	
Beginning of execution of the Sikh prisoners - 100 prisoners every day. Choice between Sikhism and Islam	5th March 1716	
Banda, Baj Singh, Fateh Singh, Ram Singh, Ali Singh and Gulab Singh moved to Delhi fort.		
Banda tortured to death	19th June 1716, others killed soon afterwards	

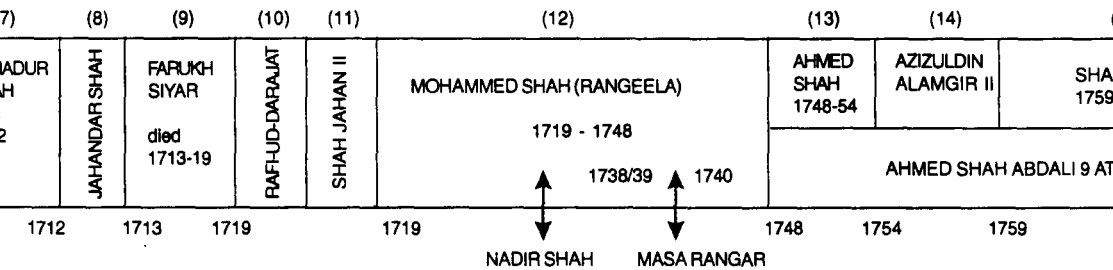




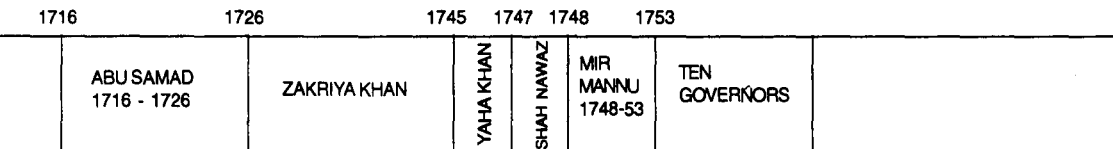
AKH MOVEMENT



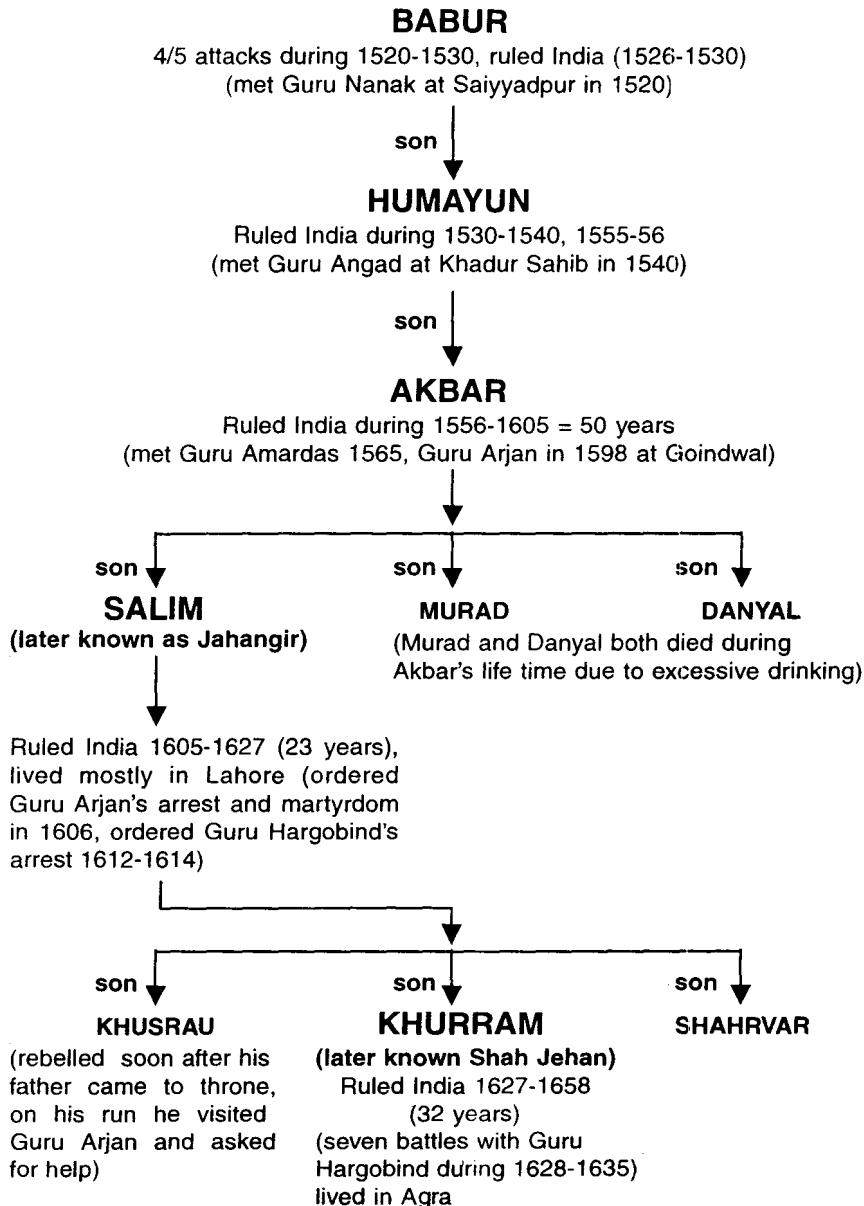
EMPERORS



GOVERNORS

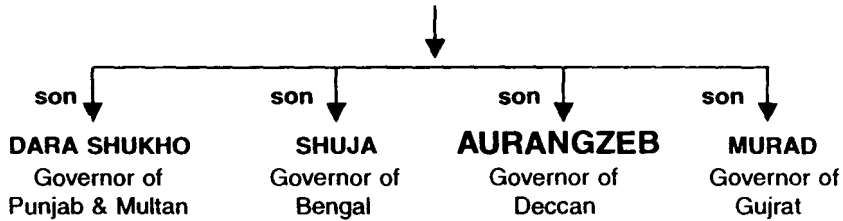


A View of the rise and fall of Mughal Empire



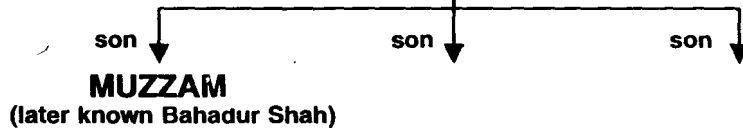
KHURRAM (Shah Jahan)

Ruled India during 1627-1658 = 32 years

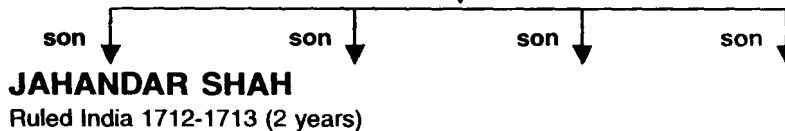


Ruled India 1658-1707 (50 years)

1. Invited Guru Harrai to Delhi in 1661, the Guru sent his older son Ramrai
 2. Invited Guru Harkrishen to Delhi in 1664
 3. Ordered execution of Guru Tegh Bahadur in 1675
- (imprisoned his father and killed his three brothers to secure the throne)



Ruled India 1708-1712 (5 years)
(He invited Guru Gobind Singh to march with him, towards Deccan; Guru Gobind Singh went with him and was later fatally stabbed at Nanded)



Ruled India 1713-1719 (7 years)

(He tortured to death Banda Singh Bahadur with many thousand Sikhs)

**Last Important Emperors: Mohammed Shah Rangeela (1719-1748),
Shah Alam II (1759-1806), Bahadur Shah II (also called Zafar) (1837-1857)**

THE SIKH HISTORY

UNIT 23

PERIOD OF PUNJAB GOVERNOR ABU SAMAD (1716-26)

This is a period of 10 years of the Sikh history under the Punjab governorship of Abdu Samad.

23.1

Farukh Siyar had become emperor in 1713 after the death of Bahadur Shah in 1712. He had appointed as the Governor of Punjab, Abdul Samad Khan who captured and tortured to death Banda Singh Bahadur.

23.2

After Banda's death the government had issued proclamations that:

'All Sikhs seen anywhere should be put to death and any one capturing or giving information about the whereabouts of a Sikh would be rewarded.'

23.3

Despite the above proclamation no significant things happened in this period. This period was a breathing time for the Sikhs. They came out from their hideouts in the forests to their homes in the plains and their visits to Amritsar increased.

23.4

The period 1716-1719 was a rather quiet and peaceful period.

23.5

Farukh Siyar died in 1719. He was tortured to death. The prophecy of Banda Singh that whosoever would torture him would die the same kind of death had come true. During nine months after Farukh Siyar's death three emperors changed thrones. The first two died mysterious deaths. The real power had come into the hands of two Sayyad brothers. When Mohammed Shafi, a grand son of Bahadur Shah, became emperor in October 1719, he had one of the Sayyad brothers killed and the other one arrested

23.6

The governor of Punjab Abdu Samad Khan was busy in this period, crushing the Pathan revolt in Kasur.

23.7

Another revolt in this period was of Kashmiri mullas. Under the leadership of Abdul Nabi, they mercilessly killed the local Hindu inhabitants and forbade them to ride a horse or wear white robes or turbans. They cut off the noses and ears of Hindu brahmmins. Later Abdul Nabi declared himself as the king of Kashmir. It was after a great bloodshed that the revolt was crushed.

23.8

The Sikhs, after the death of Banda were divided into two groups. One group called themselves as Tat Khalsa; they openly declared that many rules and proclamations of Banda Singh were against the Sikh doctrines and they did not want to carry them on. The other group called themselves as Bandai Khalsa, they wanted to implement the commandments and rules so made by Banda.

23.9

The rivalries of the two groups reached its peak in 1720 when they had a man to man fight in the precincts of Harimandir on Diwali festival day. To solve the dispute, first a wrestling of the representatives of the two

groups took place and secondly two pieces of paper one having the war slogan of Guru Gobind Singh "Wahe Guru ji ki fateh" and the other piece having the slogan of Banda Singh "Fateh darshan" were floated in the holy sarovar (pool) at a place known as 'Har ki pauri' (the step of the God). The piece having Guru Gobind Singh slogan floated whereas the piece of paper having Banda Singh's slogan sank. Many members of the Bhandi Khalsa then joined the ranks of Tat Khalsa. The others did not accept the verdict and had an armed clash with the Tat Khalsa. In this clash their leader Mahant Singh was killed. The movement later died down.

23.10

In 1721 Mata Sundri, the widow of Guru Gobind Singh, who was living in Delhi sent Bhai Mani Singh to become the head priest of Harimandir and to decide the Sikh disputes. He worked very diligently and brought all the different Sikh factions together.

23.11

It is during this period that the concepts of Sarbat Khalsa and Gurmata were founded. Sarbat Khalsa meant an assembly of the Sikhs and Gurmata meant a resolution passed by such an assembly. On the festivals of Diwali and Baisakhi the Sikhs would assemble at Amritsar and take decisions (Gurmata) about their day to day problems and long term strategy. Though Sikhs came from different parts of India as different groups but in the Sarbat Khalsa they formed a sort of federation. Outside Sarbat Khalsa they were named as Dal Khalsa.

23.12

The term 'Shahaj Dhari' came into use in this period. The emperor had made the killing of the Sikhs a sport for the Mughals. The Khalsa with their turban and flowing beards had become their easy prey. Many Sikhs succumbed to the terror and became clean shaven. They were called shahajdaris. The word for the clean shaven Sikhs until this time was khulasa as distinct from khalsa.

THE SIKH HISTORY

UNIT 24

Period of Punjab Governor Zakria Khan

(1726-1745)

This is 19 years of the Sikh history under the Punjab Governorship of Zakria Khan.

24.1

Zakriya Khan, the son of Abdu Samad was appointed governor of Punjab in 1726 when his father was transferred to Multan.

24.2

Mohammad Shah Rangeela was the emperor of India during this period. He was a weak and debauched person. During his regime Bengal, Oudh and Deccan declared their independence.

24.3

One of the two Sayyad brothers, who had been instrumental in making and breaking the kings since 1712, was murdered by the orders of Mohammed Shah and the second was imprisoned for life.

24.4

Zakriya Khan was as cruel to Sikhs as his father. He not only revived stern measures to destroy the Sikhs but also intensified them more vigorously.

24.5

He organised surprise attacks to hunt out the Sikhs from their forest hideouts. A reward was put on the head of every Sikh. All those who were captured were put to death at a place known as 'Nakhas', the horse market of Lahore. The Sikh called this place as Shaheed Ganj (martyrs place). The severed heads of the martyrs were exhibited in pyramids to scare the minds of public.

24.6

The Sikhs, as a result of this chase and hunt, were forced to change their hideouts and moved to unreachable places in the thick of the jungle. These were very difficult and hard days for the Sikhs.

24.7

It was during this period that they coined new phrases for their daily life use: as almonds for grams, sweet chapati for dry bread, green-plao for spinach, to be intoxicated for going hungry, a snake (bhujangi) for a young man, to invade (charhai karna) for dying, an army (fauj) for one Sikh, a quarrelsome-dame for a chilli— and so on.

24.8

The Sikhs suffered heart-moving hardships during this period, but remained as defiant as ever.

24.9

However, in 1733, a vain attempt was made by the governor to reconcile with the Sikhs. He sent his envoy to attend the Sarbat Khalsa called on Baisakhi day and offered a hundred thousand rupees and the villages of Dipalpur, Kangarwal and Jhaba! as a jagir (estate). The offer was accepted with some caution.

24.10

A Sikh, known as Kapur Singh was appointed as the jagirdar and was offered the title of Nawab (duke). Later Nawab Kapur Singh became a very strong and brave leader of the Sikhs.

24.11

Banda Singh Bahadur had been killed in 1715 and Kapur Singh was recognised as undisputed leader in 1733, thus for 18 years the Sikhs had no political leader. Bhai Mani Singh and Mata Sundri, of course, did give some limited leadership in this period.

24.12

To make the best of the conciliatory mood of Zakria Khan, the Sikhs came out from their hideouts and organised themselves into Dal-Khalsa, the army of the Khalsa. It consisted of two divisions, the Budha Dal (division of veterans) commanded by Nawab Kapur Singh and the 'Taruna Dal' (division of youngs). The latter was more active and numerous and was commanded by a number of jathedars, sub commanders who had separate colours for their men.

24.13

In 1735, the Sikhs at their Diwali Sarbat Khalsa discussed two orders which were sent to them by the governor for immediate implementation.

- a. Firstly, the Sikhs were ordered to restrict their movements to the revenue free areas only, and
- b. Secondly, the Sikhs were asked to recruit in the imperial army.

Both of the above commandments were rejected by the Sarbat Khalsa.

24.14

Rather, few jathas of Tarun Dal moved across into Hissar and Hansi and forcibly collected the revenue due to the state.

24.15

As a result the government cancelled the jagir and the Sikhs and the state came into conflict once again.

24.16

Lakhpat Rai, the chief minister of Punjab forced the Budha Dal to move away from Amritsar. Ala Singh, the founder of the state of Patiala joined forces with the Budha Dal and they re-occupied a large portion of Malwa.

24.17

After a while Budha Dal marched back towards Amritsar. On the way the Dal was attacked by Lakhpat Rai's forces. In this skirmish many soldiers of the imperial army including a cousin of Lakhpat Rai were slain.

24.18

1735-1737 was again a very difficult period for the Sikhs. Zakria Khan took the Sikh affairs in his own hands and punished them indiscriminately.

24.19

In 1738 Bhai Mani Singh, who was then the High priest of Harimandir, was arrested and was brutally cut limb by limb.

24.20

Bhai Mani Singh had applied for permission to hold Diwali festival in Amritsar in the autumn of 1738. He was granted a licence and was

asked to pay a fee of Rs 5,000. Near the festival the imperial army surrounded the city which scared the Sikhs and very few pilgrims came for the festival. As a result very few rupees were collected and Bhai Mani Singh could not pay the amount due. He was arrested and put to death.

24.21

During his lifetime, Bhai Mani Singh had tried to rearrange Guru Granth Sahib, which attempt the elders of the faith denounced. Bhai Mani Singh gave away his half completed effort. Some of the elders cursed him that as he had separated the Bani of the Granth, in the same way his limbs would be severed from his body.

24.22

In 1740, Masa Rangar was appointed the Kotwal of Amritsar. He captured and tortured the Sikhs who ventured to visit Harimandir. Later with the approval of the governor he removed the Holy Book from the premises and made it his own headquarters. Later he started holding dance and drink parties at the holy place. This sent a chill of horror in the nerves of the Sikhs. Two Sikhs, named Mehtab Singh and Sukha Singh disguised themselves as revenue collectors and smuggled themselves into the holy city. They pretended that they were called by the kotwal for some important discussion. They were allowed to go to Harimandir. As they entered the holy place they threw the bags full of pebbles, said to be full of gold coins, under the cot of Masa Rangar. As he bent to collect the bounty, Mehtab Singh severed his head with his sword. Both of them then rode back brandishing their swords and declaring that they had fulfilled their mission. Later both were arrested. Mehtab Singh was crushed on the wheels and Sukha Singh was mercilessly slain. Masa Rangar was killed on 14th August 1740.

24.23

Other important martyrs of the period are Bhai Bota Singh, who near Taran Taran made a checkpost and started collecting a toll from every passerby, in the name of Khalsa. He was killed in a fight with a Mughal Regiment in 1739.

Bhai Taru Singh was a farmer. He gave shelter and food to the Sikhs. He was arrested and taken to Lahore where his skull was scraped off with a sharp instrument by a shoemaker in 1743.

24.24

In 1739, a Persian ruler Nadir Shah invaded India via Kabul. Zakri Khan submitted and saved Lahore from destruction. The imperial army was defeated near Karnal and the invader entered the streets of Delhi with large amount of bounty and captives. He occupied the throne at the Red Fort. A few days later, a rumour spread in the city that Nadir Shah had been assassinated. Following this many of his soldiers were slain by the Mughals. This made Nadir Shah mad with rage and anger. He drew out his sword and ordered that everyone in the town should be killed and killing should go on till his sword was out of its scabbard. For seven hours the indiscriminate killing went on. Thousands of innocent people were killed. Many important buildings were burnt to ground. The streets were strewn with corpses. At last at the request of Mohammad Shah the massacre was stopped.

24.25

Nadir Shah stayed in India for about five months. He went back to Iran, taking with him immense wealth, including, Kohinoor diamond, the peacock throne of Shah Jahan and thousands of beautiful women. He chose to travel along the foothills of the Himalayas. The Sikhs who were already there and were well acquainted with the area plundered the invaders' baggage and freed the captives as soon as it entered Punjab. There was no direct combat of the Sikhs with Nadir Shah.

24.26

Nadir Shah later asked Zakri Khan about the Sikhs. He asked him who those people were who could dare to attack his soldiers after what had happened in Delhi. Zakria Khan answered that they were a group of fakirs, whose homes were their saddles and who visited their holy shrine in the thick of darkness and disappeared before the first light of the day. Nadir Shah is said to have prophesied that one day they would be the master of the land.

24.27

After the departure of Nadir Shah, the wrath of Zakria Khan fell upon the Sikhs. To diffuse his own humiliation at the hands of the Nadir Shah he turned towards the Sikhs and showered all his anger and frustration on them. The next few years were very torturous and hard for the Sikhs.

24.28

It is said that the tradition of Akhand Path Sahib (the non-stop reading of Guru Granth Sahib) was first organised in this period. The Budha Dal started the tradition and fixed about 48 hours to complete a path. Since then this tradition has been adopted by all the Sikh households and Akhand Paths are organised at all the important Sikh ceremonies.

THE SIKH HISTORY

UNIT 25

Period of Punjab Governor Yahya Khan

(1745-1747)

This short period of Yahya Khan's governorship witnessed the first holocaust of the Sikh History.

25.1

Zakri Khan died on 1st July 1745. His son Yahya Khan, who was also the son-in-law of the Wazir-Azam (chief wazir) at Delhi, became the next governor of Punjab.

25.2

The Sikhs despite mass scale killings of their kith and kin by the Mughals, had increased in number. They had organised themselves into numerous jathas (groups) each commanded by a jathedar (leader).

25.3

On 14th October 1745, on the day of Diwali, the Sarbat Khalsa passed a resolution to merge all the small groups and form large and stronger groups. The whole Dal Khalsa was reorganised into twenty five jathas.

25.4

Nawab Kapur Singh was confirmed as the Commander-in-Chief of the Dal Khalsa. Jassa Singh Ahluwalla, Hari Singh Bhangi, Naudh Singh of Sukerchak and Jai Singh Kanhaya were some of the other junior commanders.

25.5

The Sikh jathas marked their own territory for operations and persuaded the peasants of their area to refuse payment of revenue to the government.

25.6

In one of the skirmishes between the Khalsa and the state constabulary, Jaspat Rai, Faujdar of Eminabad and brother of Lakhpat Rai, a diwan (minister) of Yahya Khan, was killed.

25.7

Lakhpat Rai, filled with rage, appeared before Yahya Khan and took an oath of vengeance against the Sikhs. he said, "I am a Kshatriya, but I shall not call myself by that name until I have erased the name of the Sikhs from the page of existence."

25.8

Lakhpat Rai wreaked terrible vengeance on the Sikhs. He rounded up all the Sikhs living in Lahore and beheaded them at Shahid Ganj. He also collected all the known copies of Guru Granth Sahib and burnt them. The sarover, (pool of nectar) at Amritsar was fouled and filled with rubbish and cow dung. The year is 1746.

25.9

All this did not satisfy Lakhpat Rai. He with Yahya Khan marched towards the banks of river Ravi, North of Lahore where there was a large concentration of the Sikh families.

25.10

The Sikhs got a tip from one of their jathas and rapidly retreated further northwards.

25.11

The hill rajas took the opportunity to settle their own scores and blocked the way of the retreating Sikhs.

25.12

On one side were the blood-thirsty Lakhpat Rai, Yahya Khan and their well-equipped army, and on the other side were the highly trained troops of the hillmen. In utter confusion many Sikhs escaped to the mountains of Mandi and Kulu. Jathedar Sukha Singh engaged the enemy to give cover to the Sikh families to escape.

24.13

The actual tragedy fell on 1st June 1746, when about 7000 innocent Sikhs, who could not escape were ambushed near the marshes of Kanuwan and mercilessly killed by the two forces.

25.14

In no earlier single combat had so many lives been lost. The Sikhs call it a holocaust (ghalughara). In 1762, sixteen years after this tragedy, they had to face yet a worse calamity. Hence this holocaust was later named as small (chhota) holocaust and the one of 1762 as the bigger (vadha) holocaust.

25.15

The tragedy of 6th June 1984, when the Indian forces attacked the holiest of the holy shrine of the Sikhs and killed more than 4000 innocent pilgrims who had come to the Golden Temple to participate in the celebrations of Guru Arjan Dev's martyrdom day, is the third holocaust in the Sikh history. This holocaust was followed by a fourth one on 1-3 November 1984, when the organised Congress workers dragged the Sikh families from homes, trains, cars and buses and burnt them alive in open view of the local police. More than 6,000 Sikhs were killed in this

carnage all over India. This tragedy was in revenge of the assassination of Prime Minister Indira Gandhi who had ordered the Indian troops to attack Golden Temple.

25.16

The period of Yahya Khan's governorship, after the Chhota Ghalugara, was eventless as far as the Sikhs were concerned. Shah Nawaz, the brother of Yahya Khan, revolted against him. He captured Lahore, in 1747, and put Yahya Khan in prison.

25.17.

Shah Nawaz wanted to make Sikhs his allies. To please them he appointed Bhai Kaura Mal, a Sahajdhari Sikh, as his minister and expelled Lakhpat Rai from the province.

25.18

Yahya Khan escaped from prison and appealed to his father-in-law, Wazir Qammaruddin, to help him to regain the governorship of Punjab.

25.19

Fearing the wrath of Wazir Qammaruddin, the Chief Wazir at Delhi, Shah Nawaz invited Ahmed Shah Abdali, the ruler of Afghanistan and successor of Nadir Shah, to invade India. He promised Abdali all the possible help to crush Yahya Khan and the rulers of Delhi.

25.20

While the fight for power was raging between Shah Awaz and Yahya Khan, the Sikhs reorganised themselves. In the Sarbat Khalsa called on 30th March 1747, Baisakhi Day, they resolved to build a fortress outside Amritsar and named it Ram Rauni, after the name of Guru Ramdas.

THE SIKH HISTORY

UNIT 26

Period of Punjab Governor Mir Mannu; First Three Invasions of Ahmed Shah Abdali.

(1748-1753)

The year 1747 saw the emergence of one united Sikh Army called the Dal Khalsa under the command of Jassa Singh Ahluwalia. The Dal was divided into eleven misls. The years 1748-53 were very gruesome for the Sikh nation. The massacre of the Sikhs by Mir Mannu, the new Governor of Punjab is a legend. This period also witnessed the appointment of Kaura Mal, a Shahajihari Sikh, as a Revenue Minister.

26.1

In December 1747 Ahmed Shah Abdali left Kabul and invaded India. He reached Lahore on 12th January 1748. Shah Nawaz, who invited Abdali to come to India and had promised him all the help, changed his mind. But this did not deter Abdali's determination to humiliate both India and its rulers.

26.2

On 11th March 1748 Abdali's forces, on their march towards Delhi, clashed, with the Mughal army at Manpur near Sirhind.

26.3

The Delhi Wazir Qammaruddin was killed but his son, Mir Mannu, defeated the Afghan Army and Abadali was compelled to retire.

26.4

The Sikhs took advantage of this confusion in Punjab and called a Sarbat Khalsa at Amritsar on the Baisakhi Day.

26.5

The Sarbat Khalsa resolved to merge all the Sikh operating jathas, which were 65 in number, to merge into one army, the Dal Khalsa, and appointed Jassa Singh Ahluwalia as its Commander-in-Chief. The Dal was divided into eleven misls.

26.6

The misls (cofederations) and their commanders were as follows:

1. Ahluwalia – Jassa Singh Ahluwalia
2. Singhpuria / Faizullahpuria – Nawab Kapur Singh
3. Sukarchakia – Nodh Singh
4. Nishanwala – Dasaundha Singh
5. Bhangi – Hari Singh
6. Kanhaya – Jai Singh
7. Nakkai – Hira Singh
8. Dallewalia – Gulab Singh
9. Shaheed – Deep Singh
10. Karora Singhia – Karora Singh
11. Ramgarhia – Nand Singh

26.7

Phoolkia was the 12th misl under the command of Baba Ala Singh of Patiala. But it was not a part of the Dal Khalsa and many times it took decisions which were against the community.

26.8

The misls were not founded on the basis of caste. Each misl took its name either from the name of its commander or his village.

26.9

The foundation of the Dal Khalsa was a great step in the Sikh history. It united the Sikhs under one command. The discipline and obedience to the leaders made them the strongest military force of the period. Nawab Kapur Singh and Jassa Singh Ahluwalia were the architects of the Sikh nation in that dark period.

26.10

Mir Mannu was confirmed as Governor of Punjab by the Delhi Durbar in April 1748.

26.11

At this time the Punjab was controlled by Afghans, Dogras and Sikhs. The Afghans controlled the Province of Multan, the Dogras the state of Jammu and the Sikhs the three Doabs.

26.12

To the misfortune of the Sikhs Mir Mannu turned his guns first towards the Sikhs. He sent specially trained troops to all parts of Punjab populated by the Sikhs. The troops were ordered to shave their heads and beards. The hill Rajas were sent orders to arrest all Sikhs and send them to Lahore for execution.

26.13

In October 1748 Mannu attacked Sikhs who had gathered in Amritsar to celebrate the festival of Diwali. The Sikhs were surrounded in the fort of Ram Rauni. The siege lasted for four months.

26.14

On the recommendation of Kaura Mal, a Hindu minister of Mir Mannu, a treaty was agreed between the Sikhs and the rulers. The Sikhs promised to remain peaceful and Mannu granted them a jagir— one fourth of the revenue of the pargana of Patti.

26.15

In December 1748, Ahmed Shah invaded India again. Mannu met Abdali on the banks of river Chenab. Mannu's deputy left Lahore to check the advances of Abdali's second in command on the other side of Lahore.

26.16

The Sikhs took advantage of the situation and entered Lahore. Nawab Kapur Singh reigned in Lahore for few hours.

26.17

Abdali and Mannu signed a treaty. The Afghans were given all territory west of river Indus and the revenue of the districts of Sialkot, Aurangabad, Gujrat and Pansur.

26.18

Mir Mannu remained Governor of Punjab working under both the King of Afghanistan and the Emperor of India.

26.19

On hearing of the Sikhs entering Lahore in his absence Mannu went mad with rage. He confiscated the Jagir and ordered a general massacre of all the Sikhs.

26.20

In July 1750, on the instigation of the Delhi Durbar, Nasir Khan, the administrator of the four districts assigned to Abdali, and Shah Nawaz, the governor of Multan rose against Mir Mannu.

26.21

Mir Mannu, sent a message of peace to the Sikhs through Diwan Kaura Mal. The indiscriminate killing of the Sikhs was stopped and they were allowed to remain in the possession of Ram Rauni. They were also invited to join the ranks of the Mughal Army to combat with Shah Nawaz.

26.22

Under the leadership of Kaura Mal, the joint forces of Mir Mannu and the Sikhs defeated Shah Nawaz. Kaura Mal cut Shah Nawaz's head and sent it to Mir Mannu.

26.23

Mir Mannu granted the title of Maharaja Bahadur to Kaura Mal and appointed him the Governor of Multan.

26.24

The next six months were peaceful for the Sikhs. A great many village jats embraced the Sikh faith. Governor Kaura Mal assigned the revenue of twelve villages to Harimandir Sahib. Sikhs renamed Kaura Mal as Mitha Mal.

26.25

In December 1751 Abdali invaded India for the third time. Abdali and his deputy Jahan Khan attacked Punjab from two different sides. Kaura Mal died in this battle. Mir Mannu fought as long as he could and then surrendered.

26.26

When Mir Mannu was brought in the court of Abdali as a prisoner, Abdali asked him, "What would you have done to me if I had fallen in your hands." Mir Mannu said, "I would have cut your head and sent it to my emperor." "What should I do to you when you are at my mercy." Abdali asked again. "Sell me if you are a tradesman, kill me if you are a tyrant and pardon me if you are a true king." replied Mir Mannu. Abdali pardoned Mir Mannu, embraced him and addressed him as a brave soldier.

26.27

Under a treaty signed with Delhi, Punjab and Multan were ceded to Kabul. Abdali also conquered Kashmir and annexed it to his kingdom.

26.28

After the departure of Abdali Mir Mannu reviewed the situation. He was enraged again to find that the Sikhs had spread out in the Bari Doab, Jullundur Doab and across Sutlej as far as Jind and Thanesar. The Sukerchhia Misl had crossed the Jhelum and subdued the Muslim tribes.

26.29

On the orders of Mir Mannu, Adina Beg fell on the Sikhs at Anandpur Sahib in March 1753 on the day of Hola Mohalla.

26.30

A great many number of Sikhs were killed. The Sikhs retaliated by plundering villages in Jullundur and Bari Doab.

26.31

After Adina Beg, Mannu attacked Sikhs at Ram Rauni. He blew up the fort and killed the entire garrison of nine hundred people.

26.32

The next six months were dreadful for the Sikhs. Mannu's special force, known as Jezailcis, combed the villages in search of the Sikhs. they killed them mercilessly. It is at this period that the Sikhs sang the following folk-lore:

"Mannu is our sickle,
We the fodder for him to mow.
The more he reaps,
The more we grow."

"Mannu sadi datri,
Asi Mannu de soe.
Jeon jeon Mannu wadda,
Asi dune chaune hoe."

26.33

Mannu died in November 1753. Some historians say that he died of poison while others say that he fell from the horse and succumbed to his injuries.

THE SIKH HISTORY

UNIT 27

Fourth Invasion of Ahmed Shah Abdali (1753-1759)

This period witnessed the fourth invasion by Ahmed Shah Abdali, the martyrdom of Baba Deep Singh Shaheed, the twice desecration of the Harimandir Sahib and the first defeat of Afghans at the hands of Jassa Singh Ahluwalia.

27.1

From 1753 to 1758 the governorship of Punjab changed hands ten times. After the death of Mannu's son his wife Muglani Begum exercised her power till her arrest in March 1756. Secretly Muglani sent word to Abdali to invade India and promised to help him to rob all her rich relations.

27.2

In the absence of any strong resistance from either the Mughals or Afghans the Sikhs frequently looted the suburbs of Lahore; and in the winter of 1754-1755 Sikh horsemen swept through Ambala and Sirhind and later into Haryana and onwards into the territories of the Raja of Jaipur.

27.3

In these years a complete anarchy prevailed in Punjab. No one was safe. People plundered, killed and looted freely and frequently. The Sikhs took advantage of the situation and introduced a system of protection, popularly known as the 'Raakhi System'. The Sikhs worked as private police to protect the innocent people from the criminals; in return they were given food and shelter.

27.4

The system proved beneficial both for the Sikhs and the people of Punjab. Large territories were taken under protection by different Sikh chiefs. This laid the foundation of the territorial acquisitions of the Sikh misls. It also gave a regular source of income to the Sikhs.

27.5

Abdali entered India in November 1756. No one gave him any resistance. After staying in Lahore for 12 days he marched towards Delhi and reached the capital on 28th January 1757. Begum Muglani, widow of Mir Mannu, kept her word. She led the Afghans from one palace to another and told him what each noble's family was worth.

27.6

From Delhi, Abdali went to Mathura and Bindraban and ransacked both the cities.

27.7

Abdali left Delhi to go back to Kabul in March 1757. His loot was loaded on twenty eight thousand elephants, camels, mules and bullock carts. For securing transport Abdali left no horse or camel or donkey in any one's house.

27.8

When this caravan of looted Indian property and women reached Punjab, the Sikhs closed in from every side and recovered most of the women and the loot.

27.9

Abdali hastened to reach Lahore. He was in a terrible mood. More than half of his loot has been taken away by the Sikhs and most of the captive

women were freed by the Sikhs. To avenge this insult he marched on Amritsar and blew up Harmandir Sahib and filled the sarovar with slaughtered cows.

27.10

Baba Deep Singh collected a large Sikh force and proclaimed his intention of freeing and rebuilding Harimandir. Jahan Khan, the Governor of Punjab intercepted his advance and Baba Deep Singh was severely wounded in the neck in the battle which ensued. Despite the fatal wound, Baba Deep Singh reached the precincts of Harimandir with his soldiers and freed it from the occupation of Afghans.

27.11

Soon after Baba Deep Singh's death Afghans again took over the Temple and desecrated it again.

27.12

Now Jassa Singh Ahluwalia gave a call to the Sikhs to avenge the destruction of the Harimandir. Adina Beg, a Mughal Faujdar joined hands with Jassa Singh. The combined armies attacked Hoshiarpur and Jullundur and gave a crushing defeat to the Afghan soldiers.

27.13

Prince Taimur, Abdali's son left behind by him to rule India in his name, sent a force of twenty thousand Afghans to control the situation. The Sikhs defeated this force and captured its guns and military equipment.

27.14

Adina Beg Khan, the Faujdar of Jullundur, who had helped the Sikhs to defeat the Afghan army, found that the Sikhs had become too strong for him. He by nature was cunning like a fox and unreliable like a snake. He sent a secret message to the Marathas to come to Punjab. He offered them a booty of 100,000 Rupees a day on march and an additional 50,000 Rupees if they helped him to retake Lahore.

THE SIKH HISTORY

UNIT 28

Fifth Invasion of Ahmed Shah Abdali (1759 – 1761)

This period saw the Fifth invasion by Ahmed Shah Abdali, the Marathas occupation of Delhi and Lahore and Sikhs' first march to capture Lahore.

28.1

The Aryans came to Punjab in about 2000 B.C. and the Vedas were written in Punjab. At that time the language of Punjab was Sanskrit. Thus Sanskrit is the old form of modern Panjabi.

28.2

In time, Aryans moved along Ganges and Yamuna and inhabited the modern Uttar Pradesh and Bihar.

28.3

Later Vedic period is known as epic age. Epic age refers to the events described in Ramayana and Mahabharat.

28.4

Ramayan was written by sage Valmiki about 3000 years ago. It is written in seven books or sections and is in 50,000 lines. It is in Sanskrit language; the later version was written by Tulsidas, in the sixteenth century, in Hindi.

28.5

Mahabharat was written by sage Ved Vyas in Sanskrit. It was written many hundred years after Ramayan. It contains the theological dialogue of Lord Krishan and the warrior Arjan, and is popularly known as Bhagvad Geeta.

28.6

Budhism came to India in about 6th century B.C. Mahatma Budh, its founder lived in 623 B.C. to 543 B.C.

28.7

Mahavir, the founder of Jainism, lived in 599 B.C. and 527 B.C.

28.8

Alexandar invaded India in 326 B.C. At that time the Aryans had pushed the original inhabitants, the Dravidians, further south. The important places in India, in that period, were, the Punjab, Patliputar (Bihar) and Dwaraka (Gujrat).

28.9

Murayans ruled India from 322 B.C. to 185 B.C. The important Murayan kings were: Chandragupta Maurya, a Jain by faith and Ashoka the Great, who made Budhism as the national religion of his empire.

28.10 A.D. STARTS

Kushans, a Mongolian tribe and Budhist by faith, invaded India in the first century A.D. and ruled over North-Western frontier of India for about 200 years. They came via Kabul; their famous king was Kanishka.

28.11 GOLDEN PERIOD—HINDUS

For the next 250 years India was ruled by the Gupta Dynasty. Their important kings were Chandra Gupta, Samundra Gupta and Chandra Gupta Vikramaditya.

28.12

In the middle of fifth century Huns normadic tribe from Central Asia invaded India and ruled for about 200 years.

28.13

Harsha and Vardha, two Hindu kings, ruled India from 606 A.D. to 647 A.D.

28.14

Rajputs ruled India for the next 550 years i.e. from 650 A.D. to 1200 A.D. They claimed themselves to be the descendants of the ancient Solar and Lunar dynasties of the vedic Khashtriyas.

28.15

Muslims came to India in 712 A.D. In that year they conquered the Province of Sind.

28.16

Sultan Mahmud of Ghazni invaded India 17 times during 1000 AD- 1027 AD. His main objectives were to spread,¹ Islam and² rob India of its riches.

28.17

Muhammed Gauri came to India in 1175 and laid the foundation of the Muslim domination in India. Up to 1206 AD he had conquered Multan, Punjab, Delhi, Aligarh, UP, Meerut, Kanauj, Rajasthan, Bihar and Bengal. With his victory spread the Islam in these areas. The conversion was ruthlessly enforced upon the people.

28.18

From 1206 to 1526 AD (320 Years) five Pathan dynasties ruled India. They were :

1. Slave dynasty - laid by Qutab-Ud-Din Aibak 1206-1290,
2. Khilji dynasty - 1290 - 1320
3. Tuglak dynasty - 1320-1414
4. Sayyed dynasty - 1414 - 1450
5. Lodhi dynasty - 1450 - 1526

28.19.

Mughals ruled India from 1526-1757 (231 Years) when the British defeated them and ruled India for next 200 years.

28.20

Thus Muslims ruled India for about 550 years; in that period they had converted about 20% of the population to the Muslim path.

28.21

Like the Punjabis, the Marathas are also a martial race. As early as 1646, Shiva Ji had established Maratha rule in Maharashtra. He rose against the Muslim rulers and defeated them at Rajgarh, Purandhar, Bijapur, Poona and Surat. Shiva Ji was coronated as *Chatrapati* in 1674. He died in 1680. A number of Peshwas, the Prime Minister of the Maratha state, ruled parts of the Maharashtra from 1713-1818.

28.22

Marathas conquered Delhi in 1757 and Punjab in 1758. By 1760 they were the masters of almost the whole of India.

28.23

The Maratha General Raghu Nath Rao entered Punjab in March 1758. The Sikh misls helped Marathas to conquer Sirhind and then Lahore in April 1758. Taimur, the son of Abdali and Jahan Khan, the governor of Punjab, escaped.

28.24

The Sikhs took Afghan prisoners to Amritsar to clean Harimandir and the sarover, which had been desecrated by Abdali few months earlier.

28.25

Adina Beg died in September 1758, just a few months after he had turned against the Sikhs for his vested reasons.

28.26

At this juncture the Punjab had three masters on paper : the Mughals, the Afghans and the Marathas, but only one ruler in reality : the Sikhs.

28.27

On Diwali 1758, the Sarbat Khalsa reviewed the situation. They were to decide whether they should or should not occupy Lahore, and if they did, would they be strong enough to repel the Afghans or Marathas or both? They decided not to invade Lahore.

28.28

In March 1759 the Marathas re-entered in Punjab. Jahan Khan crossed Indus river and attacked Marathas. The Marathas looked towards the Sikhs for help. The joint armies of the two gave a crushing defeat to the Afghan forces.

28.29

Abdali attacked India for the fifth time in 1759. He crossed Indus on 25th October 1759. The Sikhs offered severe resistance and about 2000 Afghans were killed in the skirmishes which followed. The Marathas could offer no resistance and abandoned their posts in Punjab.

28.30

The Maratha General Sabaji fled from Punjab and the Maratha troops stationed in Punjab were completely wiped out by the Afghans.

28.31

After re-occupying Punjab, Abdali marched towards Delhi. He pitched his camp near Aligarh.

28.32

The Sikhs under the command of Jassa Singh Ahluwalia attacked Lahore. The Sikhs occupied the suburbs without any difficulty. The Afghan governor of Lahore offered them Rs. 30,000 if they agreed not to enter Lahore. They took the booty and withdrew.

28.33

Abdali clashed with the Marathas on 14th January 1761 at the field of Panipat en-route to Delhi. The Afghans defeated the Marathas. The loss of lives and equipment on both sides was enormous. Marathas lost about 200,000 men and 50,000 horses. Balaji Peshwa died of grief.

28.34

The loss to Marathas was so great that, out of fear of Abdali, they evacuated all their possession and retreated beyond the river Nerbada, to avoid any other future attack of Abdali. Almost the whole of India now lay at the mercy of the Afghan king.

28.35

In March 1761 Abdali started his march back towards Afghanistan. As soon as he crossed Sutlej, the Sikhs crossed on him. They took back much of his loot and liberated over 3,000 Hindu women, whom he was taking with him as slaves.

28.36

The Sikh Misl leaders attacked Obed Khan, the Governor of Punjab, who had besieged the Sukerchakia fortress at Gujranwala. Obed Khan fled in horror.

28.37

The Sikhs attacked Lahore and victoriously entered the city on 21st November 1761. Jassa Singh Ahluwalia was proclaimed as King (Sultan-E-Quam).

28.38

The Sikh coins were struck in the name of the Guru. The inscription read the following:

"Deg-o-Teg-o-Fatah-onusrat be-darang
yafa-az-Nanak-Guru-Gobind Singh."

Meaning- Food for our life and the sure victory of our sword, we attained through the grace of Guru Nanak and Guru Gobind Singh.

28.39

Within a few weeks of conquering Lahore, the entire province of Punjab, from Sutlej to Indus came under the control of the Sikhs. Obed Khan locked himself up in the fort of Lahore.

THE SIKH HISTORY

UNIT 29

Sixth and Seventh Invasions of Ahmed Shah Abdali (1762-1766)

This period recorded the great holocaust of 1762, the Sikhs' second occupation of Lahore and the extension of the Sikh activities beyond Delhi.

29.1

Abdali crossed Indus again in January 1762. This time his main aim was to teach Sikhs a lesson, for capturing Lahore and other important areas. The Sikhs evacuated Lahore. Jassa Singh Ahluwalia ordered his soldiers to escort their families to safety and then report for duty.

29.2

Abdali re-occupied Lahore without any resistance and then pursued the Sikhs. He received a report that the Sikhs were moving southwards towards Haryana desert.

29.3

He used the best cavalry to run after the Sikhs. He covered a distance of 150 miles in two days. At last, unfortunately, on 3rd February 1762 he caught up with the Sikh families, who were camping at Kupp near Malerkotla. They were 35,000 in number comprising mainly of women and children.

29.4

Jassa Singh Ahluwalia, Charat Singh Sukarachakiya and Sham Singh Karor Singhia with their men formed a ring around the families to face

the enemy and protect the innocent children and women. Nawab of Sirhind and other chiefs of the surrounding villages joined hands with Abdali to massacre the Sikhs. The total number of the Sikhs were no match for the large and well equipped forces of Abdali.

Despite the efforts of Jassa Singh Ahluwalia and other Sikh generals Abdali was successful in killing almost every Sikh man, women and child who was camping at Kupp.

In the Sikh history it is known as the great holocaust. It is estimated that about thirty thousand Sikhs were killed in this holocaust. The massacre took place on 5th February, 1762.

29.5

The volume of Guru Granth Sahib, sealed and signed by Guru Gobind Singh, which the Sikhs always kept with them was also lost in the carnage.

29.6

Abadli returned to Lahore with fifty carriages of heads and thousand of Sikhs in chains. Mosques of Lahore were washed with the blood of Sikhs.

29.7

From Lahore Abdali went straight to Amritsar and the Harmandir was blown up again with the cannons and the sarover was filled with the cow dung and carcasses.

29.8

Abdali spent the rest of the year at Lahore. He had some sort of treaty with Marathas, Mughals and the Raja of Jammu. Only for the Sikhs he had no forgiveness and the Sikhs too had no pardon for Abdali.

29.9

In May 1762, only three months after the great holocaust, the Sikhs gathered their forces again and defeated the Faujdar of Sirhind at Harnaulgarh, plundered the Jullunder Doab, re-captured the Doab between Ravi and Jhelum and blocked all the communication between Delhi and Lahore.

29.10

In October, the Sikhs gathered at Harimandir and celebrated the festival of Diwali. Abdali sent an envoy to have a peace treaty with the Sikhs. The Sikhs declined his offer.

29.11 First Defeat of Abdali (1762)

Abdali marched towards Amritsar. A pitched battle was fought at the outskirts of Amritsar. The Sikhs inflicted a defeat at heavy losses on Abdali who fled to Lahore. This was the first battle victory of the Sikhs against Abdali himself.

29.12

The Sikhs avenged their holocaust and defeat at the hands of Abdali. Abdali appointed Kabuli Mal as the Governor of Lahore and left for Qandhar.

29.13

In the next two years, the Sikhs captured most of the important cities of Punjab and appointed their own nominees to look after the political and economic needs of the areas.

29.14

In October 1764 Abdali made his seventh invasion of India. He brought with him eighteen thousand Afghan soldiers, another twelve thousand

Baluchs joined him near Eminabad. The Sikhs retreated to Lakhi jungle and waited for the right opportunity to attack Abdali.

29.15

In November 1764, the joint forces of Afghans and Baluchs invaded Amritsar. Sardar Gurbakhs Singh of the village Khem Karan, was guarding the Harimandir with only thirty other brave Sikhs. Abdali and his generals were amazed to see only thirty Sikhs facing an army of thirty thousand Baluchs and Afghans. All the Sikhs fell at the bullets and arrows of the Abdali's army.

29.16

Abdali blew up the Harmandir for the third time in 1764 and filled the sarover with cow dung and the dead cows.

29.17

From Amritsar Abdali went towards Batala in pursuit of the Sikhs. Whichever way the army turned, the people were massacred. No one can count the number of things that fell into the hands of the crusaders.

29.18

In March 1765 Abdali returned back home. As soon as he crossed Sutlej the Sikhs fell upon him. The battle lasted for seven days. Abdali left the battle field and hastily headed for the frontier. This was the second defeat which the Sikhs had inflicted upon Abdali.

29.19

On 10th April 1765 the Sikhs celebrated Baisakhi at Harmandir sahib and rebuilt the shrine and cleaned the pool.

29.20

On 16th April 1765 Bhangi Sardar Gujar Singh and Lehna Singh forced their way into Lahore. Sardar Sobha Singh Kanhaya joined them the next day. On the plea of the inhabitants of the city no loot or plunder took place.

29.21

In October 1765 the Sikhs celebrated Diwali at Amritsar with great festivities without any obstruction or fear.

29.22

In the next twelve months various Sikh jathas had advanced up to Karnal in Haryana, Rewari and Chambel in Madhya Pradesh and Jaipur in Rajasthan. They came back to Punjab with heavy loot of money, gold and jewels.

THE SIKH HISTORY

UNIT 30

Eighth and Ninth Invasions of Ahmed Shah Abdali (1766-1772)

This period witnessed the Eighth and Ninth invasions by Abdali, the death of Abdali and the rise of the Sikhs as the future masters of Punjab.

30.1

In November 1766 Abdali invaded India for the eighth time. He crushed all resistance which came in his way. He went to Gujarat then to Sialkot and then turned to Lahore. The three sardars evacuated Lahore and retreated to a place of safety.

30.2

Abdali entered Lahore on 22nd December 1766 and immediately summoned a conference of the elite of the city.

30.3

The elders of the city requested Abdali to appoint Sardar Lehna Singh as the Governor of Punjab, as he had administered the city without any bias of religion or creed. Abdali sent an envoy to the Sardar with gifts and in invitation. The Sardar refused to see Abdali.

30.4

Abdali did not know what to do with the people who could not be scared with death and who did not make friends with him.

30.5

In January 1767, General Jahan Khan, on the instructions of Abdali encircled Amritsar. This time all the Misls gathered in full strength and fell upon Jahan Khan. Five thousand Afghan soldiers were killed.

30.6

Abdali came to the rescue of Jahan Khan and the combined army of the two entered Amritsar in February 1767.

30.7

This time Abdali did not blow up or defile the Harimandir.

30.8

Abdali left Punjab for Kabul in March 1767. By the end of 1767 the Sikhs had re-taken the whole of Punjab.

30.9

In the North and North West, Gujjar Singh captured Rawalpindi. In the South and South East the Sikhs took over the Gangetic Doab. Thus they became the de-facto masters of Punjab in December 1767 .

30.10

Abdali made his ninth and final attack on India to re-conquer Punjab, in January 1769. The Sikh resistance did not allow him to go any further than Jhelum.

30.11

He returned to Qandhar as a defeated and broken man and died in October 1772.

IMPORTANT EVENTS OF SIKH HISTORY DURING 1715 - 1772

1. Year 1715, the gruesome death of Banda Singh Bahadur

Banda Bahadur died in 1715 along with many thousand other Sikhs and their heads were hung on the tip of spears and exhibited on the roads of Lahore.

2. Year 1740, first desecration of Harimandir

For the next twenty five years the Sikhs were hunted by the Mughals and tortured to death for a reward. In this period the central power of the Empire had weakened and the control of governance had gone to the provinces. The persecution of Sikhs and Hindus still went on unabated and in fact had gone in the hands of the provincial Governors.

In 1740, when Zakria Khan was the Governor of Punjab, Massa Rangar, the city Police chief of Amritsar, took over the possession of Harimandir and converted it into a bar and a dance hall. The Sikhs avenged this desecration by killing Massa Rangaer along with his associates.

3. Year 1746 (First holocaust, and second desecration of Harimandir)

During 1746, when Yaha Khan was the Governor Punjab, Lakhpat Rai, a minister of Yaha Khan, to avenge the death of his brother, desecrated the holy Sarovar by filling it with dead cows and debris and killed all known Sikh families living in Lahore. He then marched towards Kanuwan (district Gurdaspur) at the head of a Mughal army contingent, ambushed innocent Sikh families, about 7000 men, women and children, and with the connivance of the Hill chief mercilessly killed all of them. Sikhs call this a Chhota Ghalughara (small holocaust). This tragic event took place on 1st June 1746.

4. Year 1747, formation of Dal Khalsa and 12 Misls

In 1747, Sikhs grouped themselves under one command called 'Dal Khalsa'. Jassa Singh Ahluwalia was appointed the chief of the Dal. The Dal had eleven sub units called Misls, and each Misl was controlled by a Misl Sardar. A twelfth misl, covering the area of Patiala was also organised but it did not affiliate with the Dal Khalsa.

5. Year 1757, twice desecration of Harimandir by Ahmed Shah Abdali

In 1757 when Abdali was returning to Kabul with his loot, included women, gold, diamonds, spices and provisions loaded on 28,000 elephants, camels, mules, horses and bullock-carts, the Sikhs closed on him and recovered most of the loot and freed most of the women. Abdali went mad in rage, he marched towards Amritsar and blew up Harimandir and filled the sarovar with slaughtered cows.

Baba Deep Singh, a great Sikh General, despite his fatal wound on his neck, reached Amritsar and freed Harimandir from the Mughul occupation and repaired it. But soon after his death Mughals reoccupied Harimandir and desecrated it again. Jassa Singh Ahluwalia, a Sikh general, gave a call to the Sikhs to avenge the desecration and destruction of Harimandir, which they did in 1758.

6. Year 1758, Maratha Occupation of Punjab

When Abdali had gone back to Kabul, Marathas occupied Delhi in 1757 and with the help of Sikhs they entered Punjab in 1758. Sikhs took Mughal prisoners to Amritsar to clean the sarovar and rebuild the temple.

Marathas re-entered Punjab in 1759 but abandoned their posts when Abdali launched his fifth attack on India. The Maratha general Sabaji fled and most of the Maratha troops were killed. Abdali routed Maratha resistance at Panipat and re-entered Delhi in January 1761.

Sikhs again attacked Abdali on his retreat to Afghanistan in March 1761 and freed about 3000 women whom he was taking with him to auction in the markets of Gazni.

Sikhs entered Lahore in November 1761 and declared Jassa Singh Ahluwalia (age 43 years) as the Sultan-e-Kaum.

7. Year 1762, the second holocaust and desecration of Harmandir

Abdali made his sixth invasion in 1762, this time primarily to teach Sikhs a lesson. He received his intelligence report that 35,000 Sikh families were camping near Kupp in Malerkotla. He marched towards Kupp without wasting any time and despite the resistance given by Misl Sardars like Jassa Singh Ahluwalia, Charat Singh Sukaarchakiya and Sham Singh Kirorasinghia, Abdali mercilessly killed all the innocent men, women and children. This awesome tragedy took place on 3rd February 1762 and was

called Wada Galughara (big holocaust)

Straight from Kupp, Abdali went to Amritsar and blew up Harmandir with cannon fire and filled the sarovar with the slaughtered cows.

8. Year 1762, Sikhs occupation of Doab, rebuilding of Harimandir and celebration of Diwali at the Harimandir

A few months after the second holocaust Sikhs occupied most of Jullundur region and celebrated Diwali at Harimandir. They inflicted heavy losses on the Mughals stationed at Jullundur and Amritsar regions and declined Abdali's offer of a compromise.

9. Year 1764, Abdali's seventh invasion and desecration of Harimandir

Abdali made his seventh invasion in 1764. He brought with him 18,000 Afghan soldiers, 12,000 Balochs joined him near Eminabad. He went straight to Amritsar and was amazed to see the temple being guarded by only 30 Sikhs headed by Gurbux Singh of Khem Karan. The Sikhs challenged Afghans and died heroically safeguarding the holiest of their shrines. The shrine was rebuilt in 1765 and Baisakhi was celebrated with great enthusiasm.

10. Years 1766, 1769 and 1772, Abdali's eight and ninth invasions and his death

Abdali made his eighth invasion in 1766 and his last invasion in 1769. He tried his best to reach some sort of reconciliation with the Sikhs and even offered them the Sardari of Lahore, but Sikhs refused his offer. Abdali did not know what to do with the people who could not be scared with death, could not be bought with gifts and who did not make friends with him.

Sikhs occupied most of Punjab when Abdali returned to Kabul in 1767 and did not allow him to cross Jhelum when he came back in 1769.

Abdali returned Kabul disheartened and died in 1772.

11. Years 1772 - 1799, Sikh Misls rule of Punjab

From 1772 - 1799, the Sikh Misls ruled Punjab. The period saw the rise and fall of the Misls rule.

THE SIKH HISTORY

UNIT 31

Rise and Fall of Sikh Misls (1772-1798)

This period lists the rise and fall of the Sikh Misls and the foundation of the great Empire of Punjab, which later flourished under the strong reins of Maharaja Ranjit Singh.

31.1

The period of the next 27 years of the Sikh history is both confusing and disconcerting.

31.2

This period witnessed the rise of the Sikh Misls, their in-fight and ultimate fall.

31.3

The misls were actually founded in 1748. On the Baisakhi day of 1748 the Dal Khalsa, under the command of Jassa Singh Ahluwalia, was organised into eleven misls. They were as follows: (see page 248)

Ahluwalia, Singhpuria, Sukerchakia, Nishanwalia, Bhangi, Kanhaya, Nakkai, Dallewalia, Shaheed, Karora Singhia, Ramgarhia, Though Phoolkia was the twelfth misl, it was not a part of the Dal Khalsa.

31.4

After the last invasion by Ahmed Shah Abdali and his subsequent death, a novel situation was created in Punjab.

31.5

Taimur, the son of Abdali, could wrest his control only on his father's conquests west of Indus along with Kashmir, Bahawalpur, Multan and Sindh.

31.6

The Mughal Emperor had shifted his seat to Allahabad from Delhi and was living there under the protection of the British.

31.7

Delhi was under the control of Najibuddaulah, a nominee of the Emperor.

31.8

The territory which lay between Indus and Jamuna was under the control of Sikh Misls.

31.9

Immediately after the death of Abdali, the Punjab was divided by the misls thus :

Ahluwalia – this misl took over the control of the area along river Sutlej i.e. Sultanpur and Kapurthala;

Ramgarhias – this misl levied tribute on Kangra, Nurpur, Chamba, Basohli and Mandi;

Sukerchakias – this misl took over the charge of Gujranwala and all area which lay around it;

Bhangis-this misl controlled the kingdom of Jammu;

Other misls – they earmarked their own territories and became their rulers or revenue collectors.

31.10

Apart from the Sikhs, Afghans and the Mughals there were four other forces trying to wrest power in and around Punjab they were, Jats, Rajputs, Rohillas and Marathas.

31.11

In 1773-1774 the Sikhs advanced up to the outskirts of Delhi and plundered a number of villages. They killed Mullah Rahim Dad Khan the subedar of Panipat and took temporary control of the city.

31.12

In the spring of 1775 the leader of Bhangis and Karora Singhias defeated Zabita Khan, the Rohilla chief. He offered to the Sardars a large sum of money and also an assistance to quell the imperial resistance to enter Delhi.

31.13

In March 1776, the Sikhs, with the help of Rohillas, defeated the Mughal forces near Muzaffarnagar and the whole of the Yamuna-Gangetic Doab was now under their protection.

31.14

In the summer of 1778, the Sikhs defeated the Mughal forces and entered the Capital. They stayed there for a few months and later crossed the Ganges into the territory of the Nawab Wazir. To weaken the Sikh strength, the Mughals resorted to diplomacy and made the Sikh Sardars suspicious of each other. The Sardars fell directly into their nasty plan and started plundering each other's domain.

31.15

In the autumn of 1779, Prince Farkhunda Bakht, with the help of many Sikh Sardars besieged Patiala. With the appearance of Jassa Singh Ahluwalia on the scene, the Sardars, which included Rai Singh of Buria, Baghel Singh of Jind and Bhanga Singh of Tannesar, deserted the Mughal camp and joined the Sikh forces. The Mughal army was completely routed and lost many thousand soldiers and a large amount of equipment.

31.16

The years 1779-1785 gave to the Sikhs many opportunities to enter Delhi and unfurl the Sikh flag at the Red Fort, but no Sikh chief availed these God-given opportunities and openings. More than three times Sardar Baghel Singh entered the Mughal capital, Delhi, triumphantly. Each time, God had given him a chance to announce, from the historic Red Fort, the formation of the Sikh empire. But every time, the opportunity slipped from right under his nose. The same can be said of the other Sikh Sardars. This failure of the Sikhs to establish an empire could be attributed to their lack of knowledge in politics, statecraft and civic set-up. They were certainly great soldiers but were poor administrators. In March 1783, Baghel Singh, while in Delhi, ordered the construction of Gurdwaras at the sites of the execution and cremation of Guru Tegh Bahadur (Sis Ganj and Rakab Ganj) and the sites of the cremations of Guru Harkrishen, Mata Sahib Devan and Mata Sundri.

31.17

In April 1782, Najaf Khan, the think-tank of the Mughal Emperor, died. In the next eight months and then in 1783 and in 1784, Baghel Singh, Jassa Singh Ahluwalia, Jassa Singh Ramgarhia and Karam Singh crossed Yamuna many a times and were given the chance to become the rulers of Hindustan but they did not avail the opportunity. Instead of capturing Delhi they went over into the doab and crossed the Ganges at several points.

On March 11, 1783, Jassa Singh Ahluwalia entered the Red Fort and sat on the throne in Diwan-e-am. But a subsequent fight between the Sardars of Jassa Singh Ahluwalia's and Jassa Singh Ramgarhia's groups, made Jassa Singh Ahluwalia leave the Red Fort and reject the highest honour of becoming a Badshah (king) of the Sikhs. For the next nine months, from March to December Sardar Baghel Singh controlled the capital. The emperor and the royal courtiers hid themselves in their private apartments, which the Sikh Sardars did not plunder.

31.18

In the 1785 the Rohillas, the British and the Nawab Wazir of Oudh posted their joint forces along Yamuna to prevent Sikhs from crossing over.

31.19

In March 1785 and then in May 1785 the Sikhs signed two treaties with the Marathas. Under these treaties, the Sikhs agreed to provide the Marathas with a cavalry of five thousand men and in lieu of a jagir gave up the right to take 'raakhi' in certain specified territories. The treaties lasted only for a few weeks as neither the Sikhs nor the Marathas trusted each other.

31.20

In 1787 Sardar Baghel Singh with the Rohilla assistance defeated Mughal posts first at Meerut and then between Agra and Delhi.

31.21

From 1787-95, the struggle for the occupation of the Yamuna-Gangetic Doab went on. The Marathas, the Mughals and the British were the aspirants and the Sikh Sardars who could annexe the Doab were the least interested party.

31.22

The Sikh expansion under the Misl Sardars reached its furthest limit in 1795 when it was halted by the British and Maratha alliance.

31.23

The Misl Sardars though failed in acquiring political gains in extending the boundary of Punjab beyond Yamuna, yet they gave to Punjab its lost glory and to the Punjabis their lost nationalism.

31.24

The set-up of the Misls was a leap of greatest significance in the Sikh history because it brought them together in a combat body for about fifty years. It built in them a character of bravery and generosity.

31.25

The relationship of the Sikh Sardars with the Marathas, Rohillas, Mughals and British taught them basic knowledge of empire building.

31.26

The first Sikh-Maratha contact was in March-April 1758, when they came to conquer Punjab at the invitation of Adina Beg Khan, a Mughal faujdar, under the command of Raghunath Rao. Raghunath appointed Adina Beg Khan the Viceroy of Punjab for an annual tribute of Rs. 7,500,000 and himself retired towards Maharashtra.

31.27

In 1759, Abdali defeated the Marathas and conquered Punjab. In 1760 Abdali fought a gruesome battle with Marathas at Panipat and completely annihilated the Maratha army. Sardar Ala Singh of Patiala, helped the Maratha army with rations when they were dying of starvation.

31.28

During 1765-66 the Sikhs and the Marathas fought for and against each other in different battles.

31.29

In 1781, when the Emperor Shah Alam II appointed the Marathas to expel the Sikhs from Cis-Sutlej region, both came into a direct conflict with each other and became each others' enemy.

31.30

In 1785 Mahadji Sindhia, the Maratha Raja of Gwalior, was appointed the Regent of the Mughal Empire with full powers by Emperor Shah Alam II. Mahadji Sindhia made friends with the Sikhs and entered into a number of treaties with them.

31.31

In 1795, Nana Rao, a Maratha general led an expedition against the Sikhs to expel them from the Doab. Nana Rao was compelled to retreat to Panipat.

31.32

The Maratha interference with the Sikhs came to an end with the British conquest of Delhi in 1803.

31.33

The misls rule of Punjab lasted for about 27 years. This period gave to the Sikh nation a few very daring army generals. If only the Sikhs could have produced statesmen or politicians they would have ruled India after the fall of the Mughals.

31.34

Jassa Singh Ahluwalia was the head of Ahluwalia misl. He was born in 1718, in village Ahlu, 30 km southwest of Lahore, and died on 7 October 1783.

31.35

Baghel Singh Dhaliwal was the head of Karorisingia misl. He was an adopted son of Karora Singh who had founded the misl. Baghel Singh belonged to the village Chubhai, situated 21 km from Amritsar. Emperor Shah Alam II wanted to appoint the Sardar as the Regent of the Empire but he refused the offer. He had many other opportunities to unfurl the

Sikh national flag on the Red Fort but he did not do it for reasons best known to him.

31.36

Baba Deep Singh was the founder of the Shahid misl. He was a Sandhu Jat of Pohuwind village in Amritsar district. He made four hand written copies of Guru Granth Sahib. He also fought heroically to liberate Harimandir from the Afghan occupation.

31.37

Raja Ala Singh was the founder of Phoolkian misl and the Patiala state. He was born in 1691 at village Phul. He was baptised four times, as he had lapsed in his religious conduct so often. His first baptism came from Nawab Kapur Singh. He was the first in Phoolkian family to become a Sikh. He took baptism, a second time from Baba Deep Singh Shahid. Jassa Singh Ahluwalia baptised him in 1761, this was Ala Singh's third baptism. He was baptised for the fourth time by Khushhal Singh in 1762.

31.38

Hari Singh Bhangi was the originator of the Bhangi misl. The word Bhangi is derived from hemp (bhang), a drug-plant. On account of addiction to this drug, this group came to be called Bhangi. Hari Singh was a Dhillon jat. He was a great soldier. He was at his best in fighting in the regions purely inhabited by Muslims. There he entered like a roaring lion and subdued the enemy.

31.39

Jai Singh Sandhu founded Kanhiya misl. He was born in village Kanha Kacha, 21 km east of Lahore. Hira Singh Sandhu designed Nakai misl. He was born in 1706 in village Baharwal, near Lahore.

31.40

Khushhal Singh Jat was the architect of Ramgaria misl. One of the leaders of this misl, Jassa Singh, did the fortification of Ramgarh fort of

Amritsar. Later he was known as Jassa Singh Ramgarhia. He was born in village Ichogil, 20 km from Lahore.

31.41

Budha Singh, a Sansi Jat, built Sukarchakia misl. Maharaja Ranjit Singh was a descendant of Sardar Budha Singh. Budha Singh was baptised by Guru Gobind Singh in 1692.

THE RISE AND FALL OF MISLS (Confederations)

Explained Further

Background of the Sikh Power Consolidation

1.

The first important attempt to consolidate the Sikh power was made in 1733 when the Dal Khalsa was originally formed. It consisted of two main divisions, the Budha Dal, the division of the veterans, and the Taruna Dal, the division of the young. The Budha Dal was headed by Nawab Kapur Singh (age 36 years) and the Taruna Dal was headed by Jassa Singh Ahluwalia (age 15 years).

To control the movements of the Taruna Dal, whose members were always on move, five centres (Jathas) were created, where the members had to report and to take the instructions from, they were as follows:

Jatha 1: led by Deep Singh

Jatha 2: led by Karam Singh and Dharam Singh of Amritsar

Jatha 3: led by Kahn Singh and Binod Singh of Govindval.

Jatha 4: led by Dasaunda Sing of Kot Budha

Jatha 5: led by Viru Singh and Jiwan Singh Ranghretas

2.

The second important attempt to consolidate the Sikh power was taken in 1745 when it was found that the Dal Khalsa has been split into too many small factions.

The 'Sarbat Khalsa', the annual Assembly of the Sikhs, met at the Akal Takhat and passed a resolution to merge all the small groups of the Khalsa and form larger and stronger groups. The concept of 'Sarbat Khalsa' had been first coined in 1720.

The Dal Khalsa was organised into 25 groups. Nawab Kapur Singh was confirmed as the Commander-in-chief of the Dal Khalsa and Jassa Singh Ahluwalia, Hari Singh Bhangi, Naudh Singh of Sukerchak and Jai Singh of Kanhaya were some of the other junior commanders.

The Formation of the Misls

In 1748 the Sarbat Khalsa resolved to merge all the Khalsa groups, which had grown to 65 in number, to merge into one army and at the suggestion of Nawab Kapur Singh, who was then growing old, Jassa Singh Ahluwalia

was made the supreme commander of the Dal Khalsa. The Dal was divided into eleven misls.

The overall military strength of the misls was estimated to be around 200,00 of which there were about 70,000 horse mounted soldiers. One count of the mounted soldiers was as follows:

No.	Misls	Military strength
1.	Nishanvallias	12,000
2.	Karorsinghia	12,000
3.	Bhangis	10,000
4.	Singhpuria	8,000
5.	Dellavalia	7,500
6.	Phulkian	5,000
7.	Ahluwalia	3,000
8.	Ramgarhia	3,000
9.	Kanhaiyas	3,000
10.	Sukarachakia	2,500
11.	Shaheed	2,000
12.	Nakais	2,000

The main source of income of the misls in the initial stage was plunder, augmented later by rakhi fee and income from occupied estates.

The misls and their commanders were as follows:

1. Ahluwalia misl: Jassa Singh Ahluwalia
2. Bhangi misl - Hari Singh
3. Ramgarhia misl - Nand Singh
4. Singhpuria - Nawab Kapur Singh
5. Kanhaiya - Jai Singh
6. Suckachakia - Nodh Singh
7. Dallewalia - Gulab Singh
8. Shaheed - Deep Singh
9. Nakkai - Hira Singh
10. Nishanwala - Dasaundha Singh

11. Karorsinghia - Karora Singh
12. Phulkian - Ala Singh (This misl chose not to affiliate with the Dal Khalsa)

The misls first fought with the Mughals and then Ahmed Shah Abdali to wrest powers for the Sikhs. Until 1772 it was a see-saw game, the Sikhs occupying positions in the absence of Abdali and vacating them on his coming. Many a times the Sikhs entered Lahore and ruled it for a number of days. In 1761, when the Sikhs entered Lahore they declared Jassa Singh Ahluwalia as 'Sultan-e-Kaum'.

The misls also fought amongst themselves, which weakened their overall power.

From 1772 - 1799 the misls effectively ruled Punjab and established the Khalsa raj, after that the power went to Maharaja Ranjit Singh, who liquidated most of the misls and established a unified Sikh raj. Maharaja's formal coronation took place in 1801 (some scholars dispute this).

A Short History of the Misls and their Leaders

1. AHLUWALIA MISL

The word Ahluwalia is made up of two syllables: 'Ahlu' the name of a village where most of the inhabitants were distillers, and 'walia' which means belonging to. Thus Ahluwalia means the inhabitants of the village 'Ahlu'.

Whatever the real origin of this Misl, it appears in history as of the Jat caste to which the Sadho Singh, the founder of the village 'Ahlu' belonged. Jassa Singh Ahluwalia (born 1718) was appointed the chief of this misl and also the commander of the Dal Khalsa when it was reformed in 1748.

Year 1739 - 1749

Jassa Singh Ahluwalia came into prominence when he attacked Nadir Shah on his retreat to Kabul in 1739.

In 1740 Jassa Singh Ahluwalia heroically faced the wrath of Lakhpat Rai and Yaha Khan in the first holocaust of the Sikh history. These two incidents happened when Zakaria Khan was the Governor of Punjab.

In year 1749 Jassa Singh Ahluwalia helped Kaura Mal, Minister of Multan,

during the Governorship of Mir Mannu, to oust Shah Nawaz Khan from Multan.

Years 1753 - 1759

In 1753 the Misl defeated Aziz Khan who was sent from Lahore to subdue the Sikhs and in 1755 the Misl defeated Adeena Beg at Kadar and snatched from him the territory of Fatehbad.

The Misl defeated Sarbuland Khan, the General in-charge of Jalandur, in 1756 and Ghammand Chand of Kangra, new Governor of Jalandar Doab in 1759

Years 1761 - 1769

The Misl with the help of other Misl Sardars entered Lahore and Jassa Sing Ahluwalia was declared the 'Sultan-e-Kaum' (the king of the nation) in 1761.

The Misl very bravely defended Ahmed Shah Abdali's attack on the innocent Sikhs camping at Kupp near Malerkotla during the wada holocaust in 1762

In 1763 the Misl humbled the hill states of Mandi, Kulu, Nalagarh and Bilaspur. In the same year the Misl placed under its control Jalalpur, Goindwal, Istala, Butala, Taran Taran and Khadur.

The Misl along with other Misls attacked Sirhind and killed its Governor Zain Khan in 1764. In the same year the Misl captured 24 villages near Ambala and also rebuilt Harimandir.

In 1765, the Misl attacked Jammu and realised from its chief Rs. 300,000 as a fine for helping Ahmed Shah Abdali in his expeditions. In 1766 the Misl captured Jhajjar, Rewari, Baghpat and Payal.

In 1768 the Misl overran most of the villages in the outskirts of Delhi. It captured Jalandur in 1769 and later gave it to the then Sinhgapuria misl chief - Khshuhal Singh as a bounty and regard for Baba Deep Singh Shaheed.

Years 1771 - 1783

In 1771 the Misl captured Raikot and adjoining villages from Pathans and Rajputs and Kaputhala in 1778 from Rai Ibrahim.

In 1775 Jassa Singh Ahluwalia was wounded by a bullet fired by Mali Singh brother of Jassa Singh Ramgarhia inspired by some inborn hatred between the two misls. Ahluwalia Sardar felt very much humiliated, but soon he avenged his humiliation by attacking the Ramgarhia Misl and expelling Jassa Singh Ramgarhia from Punjab.

In 1779 the Misl helped Maharaja Amar Singh of Patiala against the attack of Abdul Ahad, a minister from Delhi, who fled the battle-field when he heard the arrival of Ahluwalia misl Sardars.

In 1783, March 11, Ahluwalia Sardar entered Red Fort, the seat of the king/emperor of India along with Sardar Baghel Singh of Karorsinghia misl. The emperor and his courtiers hid themselves in their private apartments. The Sardars entered the Diwan-e-Am. Jassa Singh Ahluwalia sat on the throne and was declared as the Badshah of India. But a subsequent fight between the Ahluwalia and Ramgarhia groups made Ahluwalia Sardar leave the Red Fort and reject the honour of becoming a Badshah of the Sikhs.

In fact years 1779 - 1785 gave to the Sikhs several opportunities to enter Delhi and unfurl the Khalsa flag at the Red Fort, but no Sikh chief had the political ability to hold to those chances, so generously given by Waheguru.

Jassa Singh Ahluwalia died in 1783., and his cousin Bhag Singh was made the misl chief. Sardar Fateh Singh took the control of the misl after Bhag Singh's death in 1801. The misls were formally dissolved by Ranjit Singh in 1799 though they kept on functioning and performing a minor local role until the independence of India. The misl Sardars helped the Maharaja in his many expeditions during 1799 - 1839 and also the British when they annexed Punjab and ruled India during 1849 - 1947.

2. THE BHANGI MISL

The Bhangi Bhangi Misl got its name from its founder Sardar Chajja Singh's addiction to hemp (bhang). Chajja Singh was a Jat of Panjwar village near Amritsar.

This misl is one of the most famous misls of the Sikhs. This misl ruled Amritsar, Gujrat, Chiniot and a part of the city of Lahore. This misl was probably the first misl which established its own **independent government**.

Chajja Singh was succeeded by a Dhillon Jat **Bhima Singh** who died in

1746 in the first holocaust. Bhima Singh was succeeded by his adopted son Hari Singh.

Hari Singh set up his headquarters at Gilwali village in the Amritsar district. He captured Sialkot, Karial and Mirowal and later Chiniot and Jhang. He attacked Kot Khawaja Saeed, where the Afghan Governor of Lahore kept his ammunition and took away most of the ammunition with him. He also captured the Afghan 'big gun' which was later called as 'top Bhangian'. His later conquests include: fort of Kehlwar, Kasur, Rawalpindi and many areas of Majha and Malwa and territories near and around Indus. He died in a skirmish with Amar Singh of Patiala in 1764

Hari Singh was succeeded by his eldest son Jhanda Singh. Jhanda Singh was a great warrior and he conquered many territories.

In 1766 he conquered Multan, though it remained under his rule for a short while. He attacked it again in 1771 but was defeated by the combined forces of Multan and Bhawalpur. He attacked it again in 1772 and defeated the Afghans and became an un-disputed ruler of the land.

On his return from Multan, he subdued Baloch territory, captured Jhang and conquered Mankera and Kala Bagh. At this period of time Jhanda Singh was one of the most powerful misl Sardars. Under Jhanda Singh the annual income of the Misl was estimated to be one crore rupees. He was killed in 1772 as a target of a conspiracy of the Kanaihiya misl, and was succeeded by his brother Ganda Singh.

Ganda Singh with the help of Ramgarhia misl attacked Pathankot, which was the headquarter of Kanaihiya misl. The battle remained inconclusive and Ganda Singh died of exhaustion.

Ganda Singh was succeeded by Charat Singh, who was soon killed by his enemies. Then Desu Singh, elder brother of Charat Singh, took the control of the Misl.

Due to the successive killings and change of succession the Bhangi misl became very weak. Many misldars stopped giving nazrana (tribute) to the Bhangi Sardar and many territories under his control declared their independence.

Other important Sardars of the misl after Desu Singh were: Gulab Singh (a minor son of Desu Singh), Gurdit Singh (a minor son of Gulab Singh).

Other important names in the Bhangi misl are: Lehna Singh, Gujjar Singh and Sahib Singh.

The Bhangi Sardars entered Lahore in 1765 and vacated it in 1766 when Ahmed Shah Abdali made his eighth attack. For the next thirty years the Bhangi and Kanaihya Sardars remained in possession of Lahore till 1797, when Shah Zaman, who had succeeded to the throne of Kabul invaded Punjab. The Sardars vacated the city. On Shah Zaman's return Lehna Singh was invited by the inhabitants of Lahore to come and occupy Lahore.

When Ranjit Singh entered Lahore in 1799, all the misl Sardars surrendered their power to him. Mohar Singh and Chet Singh Bhangi first showed reluctance to surrender and exchanged fire with Ranjit Singh's troops but later surrendered and were allotted estates to live in peace.

3. THE RAMGARHIA MISL

The name Ramgarhia has come from the fort of Ramgarh (Ramnaumi). When Jassa Singh, leader of the misl, left the company and service of the Afghans and went inside the Ramnaumi fort to help and join the Khalsa besieged inside it, the Sikhs, out of regard, addressed him as Jassa Singh Ramgarhia. Jassa Singh's ancestors were carpenters, and when Jassa Singh was shot to glory, the whole carpenter community chose to be called itself as Ramgarhias.

Though the first two Sardars of this misl were Jats and came from villages Guga and Sanghani respectively, but it was Sardar Jassa Singh Ramgarhia who brought the misl into recognisable limelight and brought a number of important territories under its control. He was born in 1723.

Historically, the founder of the misl was a Jat Sardar named Khushal Singh. He was succeeded by another Jat Nand Singh. After Nand Singh the leadership went to Jassa Singh. In 1739, Jassa Singh's father Bhagwan Singh saved the life of the Governor of Lahore, Zakria Khan, at the cost of his own life. The Governor of Lahore rewarded Bhagwan Singh's five sons with a village allotted to each one of them. The village named 'Valla' came to the share of Jassa Singh.

Jassa Singh, who had been excommunicated from the Khalsa panth due to the infanticide act of his wife, joined the services of Adeena Beg, the faujdar of Jallandur and was appointed tehsildar of a sizable territory. This

appointment was, in fact, against the Khalsa Gurmata, which read that the Khalsa would not join hands or be friendly with either Mughals or Afghans without the permission of the Sarbat Khalsa. For this further lapse the Sardar remained distant from the main stream Sikh movement.

In 1748 when Adeena Beg besieged Sikhs in the fort of Ramnaumi at the orders of the Governor of Lahore, Mir Mannu, Jassa Singh was a commander of the Afghan forces who were fighting the Sikhs. First he fought against the Sikhs but later he left the Afghans and joined the Sikh ranks inside the fort. He brought in the fort lot of food and ammunition to help the Sikhs to win the battle. For this act of loyalty to the Khalsa Panth he was admitted back into the Panth and the excommunication orders were cancelled.

The Afghans destroyed the fort of Ramgarh twice but at both occasions Jassa Singh rebuilt it first in 1753 and then in 1758.

In early 1760s, Ramgarhia Sardar annexed a large number of territories defeating both Afghans and other misldars and became a very powerful and respectable Misl leader.

The power, wealth, oppressive rule and the arrogance of the Ramgarhia Sardar developed enmity between Ramgargia misl and Kanhaiya misl on one hand and Ramgarhia misl and Ahluwalia misl on the other hand.

In 1783, when both Jassa Singh Ahluwalia and Jassa Singh Ramgarhia entered the Red fort, a war of words made both of them to leave the fort in disgust.

Gradually, the Ramgarhias lost all their possessions one by one until not a village was left with them and they were forced into exile in the territory of Malwa. Ramgarhia Sardar's last important battles were first with Sada Kaur, widow of Gurbakhsh Singh of the Kanaihaiya-misl, and the second with Ranjit Singh when he occupied Lahore.

Jassa Singh died in the age of 80. His elder son, Jodh Singh succeeded him. He was a very wise leader. On one occasion he successfully negotiated a treaty between Ranjit Singh and Mai Sukhan of Bhangi Misl. Sukhan had refused to give the big gun 'Zamzama' to Ranjit Singh and Ranjit Singh along with his ally's had besieged Amritsar. On the persuasion of Jodh Singh, Mai Sukha gave the gun to Ranjit Singh.

Jodh Singh fought a number of battle along side Ranjit Singh, and in return, Ranjit Singh gave the Ramgarhia misl lot of estates to control.

The misl was shattered to pieces after Jodh Singh's death. His family members quarrelled over misl possessions. Maharaja Ranjit Singh later took control of all their jagirs and pulled down all their forts.

4. SINGHPURIA MISL

The founder of this misl was Nawab Kapur Singh of village Faizullapur. He was a Jat of Virk caste.

In 1733, on the day of Baisakhi, a large congregation of the Sikhs had assembled at Amritsar. Zakria Khan, the Governor of Punjab, sent Sardar Shabeg Singh as his emissary with title deeds of a 'Nawabship' and a largess for the Khalsa panth. The honour of 'Nawabship' was unanimously bestowed upon Kapur Singh. At that time Diwan Darbara Singh was the leader of the Panth. On his death in 1734 Nawab Kapur Singh was accepted as the leader of the Panth.

In 1754, Kapur Singh addressed the soldiers of his misl and asked then if one of them could go to Lahore and bring the head of Moman Khan, the Lieutenant Governor of Lahore who was a staunch enemy of the Sikhs. A soldier named Aggarh Singh, the nephew of Bhai Mani Singh accepted the challenge, he went to Lahore, joined the service of Moman Khan, found an opportunity to chop off Moman Khan's head and placed it at the feet of Nawab Kapur Singh.

In 1761, the Nawab had accompanied Jassa Sing Ahluwalia when the later entered Lahore and sat on the throne.

When Buddha and Taruna Dal had been formed, Nawab Kapur Singh was appointed the head of the Buddha Dal

In 1763 the Harmandir was rebuilt after it was blown up by Abdali in 1762, its foundation stone was laid by Nawab Kapur Singh. The Naswab died in 1764.

After his death, his nephew, Khushal Singh, succeeded him as the leader of the misl. He soon added Jullundur, Buland Garh, Behrampur, Nurour and Haibatpur-Patti to their conquests. Khushal Singh died in 1795 and was succeeded by his son Budh Singh.

According to a Sakhi, a Mughal Government official , Nur Uddin, had forcibly taken away pucca bricks which Guru Arjan had assembled for the Taran Taran sarover, and has used them to build his own haveli in his village called Sarai Nur Uddin. The Guru had prophesied that, one day, one of his Sikhs will bring back these bricks and will use them in the sarover to which they originally belonged. Budh Singh pulled down Nur Uddin's haveli, asked his misldars to stand in a single file, hand in hand, and passed each of the bricks from man to man until it reached its destination.

Budh Singh died in 1816, and the misl possessions were divided amongst his seven sons.

5. KANAIHYA MISL

Sardar Jai Singh Sandhu, a Jat of village Kahna founded this misl. The village Kahna gave it the name of Kanaihya misl. By 1769 the misl controlled many villages in Doaba, in district Batala, in Bari Doab and in Rachna Doab.

In 1774 Sardar Jai Singh conspired to kill Sardar Jhanda Singh Bhangi and acquired many territories controlled by the Bhangis. Later he also captured many territories belonging to the Ramgarhia misl with the help of Ahluwalia and Sukharchakia misls. By 1784 the misl occupied Kangra fort and thus became master of the hills. In the same year the combined forces of Ramgarhia and Sukarchakia attacked Kanaihya and routed them completely and they lost the important territories of Batala and Kangra. In this battle Jai Singh's older son Gurbux Singh died. Gurbux Singh's untimely death resulted in diminishing the role played by the misl.

Jai Singh died in 1798 and his widow Sada Kaur succeeded him as the leader of the misl. Later when Ranjit Singh married Mehtab Kaur, a daughter of Sada Kaur, the combined strength of the two misls helped Ranjit Singh to build his empire in Punjab.

Later, due to estate inheritance/transfer problems, the relations between Ranjit Singh and Sada Kaur became very sore, and all territories of the Kanaihyas were annexed by Ranjit Singh. Sada Kaur had refused to give away her possessions to Ranjit Singh's sons from his other wives. Sada Kaur was interned. She tried her best, with the help of British, to claim her freedom, but failed. She died in confinement in 1832.

6. SUKARCHAKIA MISL

The Sukarchakia misl was named after the village of Sukarchakk in Gujranwala. The founders of the misl belonged to this village.

Desu a Jat of the village got baptism from Guru Gobind Singh and was named Buddha Singh. He was the founder of the misl. When Buddha Singh died he had forty wound scars on his body. He left for his sons a few villages, and also income from protection-tax from many other neighbouring villages.

Buddha Singh's son Naudh Singh fortified the village and raised a Jatha acquiring the name of Sukarchakia misl. When Ahmed Shah Abdali would retreat the misl would take possession of areas lying between the Ravi and Jhelum. Charhat Singh, the eldest of Naudh Singh's sons moved the misl headquarters from Sukarchakia to Gujranwala. In many skirmishes he repulsed the attack of the Governor of Lahore. At many times, in absence of Abdali, the misl took control of Wazirabad, Eminabad and Rohtas, though vacated it when Abdali came back.

Many a times Abdali demolished the fortification of Gujranwala, but the misl chiefs avenged this by looting Abdali's caravan on its retreat to Kabul. In one of the skirmishes, over the occupation of Jammu, with the Bhangi Sardars, Charat Singh was fatally wounded by his own bullet.

After Charat Singh's death, his son Mahan Singh took over the control of the misl. Charat Singh married a daughter of Gapat Singh, the chief of Jind, thereby strengthening his own position amongst the misl Sardars.

Mahan Singh died in 1790 and his ten years old son Ranjit Singh became the head of the misl. Ranjit Singh, who later became the Maharaja of Punjab liquidated the misls north of Sutlej and became the powerful sovereign of Punjab.

7. NAQAIAAN MISL

This misl was founded by Hira Singh, a Sandhu Jat of village Baihrwal, district Lahore. The village was popularly known as Naqai.

This was one of the smallest of all the misls. By 1766 the misl had acquired control of Naqqa, Lamma, but when Hira Singh attacked Pakpattan he was killed in the fighting.

Nahar Singh, a nephew of Hira Singh became the leader of the misl. He too was killed in a battle with the Afghans when he attacked Kot Kamalia. Ran Singh, a brother of Nahar Singh took control of the misl. Ran Singh became the most popular leader of the misl. He conquered the territories of Buchhekey, Faridabad, Jethpur, Chuhnian, Sharaqpur, Gogera and many other territories in the Bari Doab and the Rachna Doab.

Ran Singh died in 1781 and was succeeded by his eldest son Bhagvan Singh, Ran Singh's daughter Raj Kaur was married to Ranjit Singh. Bhagvan Singh was succeeded by his son Gian Singh who died in 1807 leaving a son Kahn Singh. Ranjit Singh granted a jagir of Rs. 15,000 to Kahn Singh and seized all the possessions of the family.

8. SHAHEEDAN MISL

Baba Deep Singh was the founder of the Misl. He was a Sandhu Jat and belonged to the village Pahoowind in Lahore district. He was baptised by Guru Gobind Singh himself. He prepared the first four copies of the Damdami bir. When Guru Gobind Singh left for Nanded, Baba Deep Singh remained in Talwandi Sabo to look after the shrine.

When in 1757 Abdali desecrated Harimandir, Baba Deep Singh took a vow to avenge the desecration and marched towards Amritsar. On way he was severally wounded in the neck, but he managed to reach Harimandir and freed it from the occupation of the Afghans.

Deep Singh was succeeded by Sardar Sada Singh, but he too was killed in a battle against the Pathans, near Dakoha in 1762. Sada Singh was succeeded by another Sandhu Jat Karam Singh.

Sardar Karam Singh brought many territories under the control of the misl and reached upto Shahdara, at the outskirts of Delhi. He collected a large amount of booty and returned back to his village.

Karam Singh died in 1784 and was succeeded by his son Gulab Singh. Gulab Singh was the first person to appeal to the British for their protection in 1804. The result was that the British extended protection to all the Sates in the Malwa on 3rd May 1809. Gulab Singh's son Shivkirpal Singh served the British and was granted the title of the Star of India in 1890.

9. NISHANANWALI MISAL

Sardar Dasaundha Singh, a Gill Jat of the village Mansoor, district Ferozepur, was the founder of the misl. As the band of Dasaundha Singh carried a flag in front of their march, the group was called Nishananwalia misl. The misls were founded in 1748.

This misl had occupied many territories in and around Ambala. Dasaundha Singh was killed in one of the actions in 1765, and his brother Sangat Singh was made the leader of the misl, he too died in 1774. Sangat Singh had made Sardar Gurbux Singh as the ruler of Ambala. Sangat Singh was succeeded by Sardar Dhian Singh and then by Mehar Singh, a son of Sangat Singh. After the death of Gurbux Singh, his widow, Sardarni Daya Kaur took over the control of Ambala.

Maharaja Ranjit Singh occupied Amabal territory in 1808 but later surrendered it to the British under a treaty as Daya Kaur had surrendered Malwa territory to the British.

10. DALLEWALIAN MISL

Sardar Gulab Singh, a Khatri of village Dallewal near Doab-Jullundur, was the founder of this misl. Gulab Singh was killed during a fight at Kalanaur in 1755. Sardar Gudayal Singh succeeded him and he too soon died in a fight. Sardar Tara Singh, a Kang Jat then took over the control of the misl.

By 1764, the misl had occupied a large number of territories on both sides of river Sutlaj. Tara Singh died in 1807 and Maharaja Ranjeet Singh took over all his possessions in the Daob-Jullundur and granted largess to his descendents.

11. KARORSINGHIA MISL

Karorsinghia band was founded by Sham Singh, a Sandhu Jat of village Narli. He was killed fighting with Nadir Shah in 1739. Sham Singh was succeeded by Sardar Karam Singh who too was killed in 1746. He was succeeded by a Virk Jat Karora Singh.

In 1748 when the misls were formed this misl was named Karorsinghia after the name of Karora Singh.

Karora Singh took active part in the second Galughara. This misl controlled many areas near Sirhind and in Jullunder Doab. When Karora Singh died, Sardar Baghel Singh, a Dahliwal Jat, took over the leadership of the misl.

During 1779 -1785 Sardar Baghel Singh triumphantly entered the Mughal capital, Delhi, three times. Each time God had given him a chance to announce , from the historic Red fort, the formation of the Sikh raj, but every time, the opportunity slipped right from under his nose. This failure can also be said for the other Sikh Sardars as well. This lapse could probably be attributed to the lack of political and administrative knowledge of the Sikh Sardars.

In Delhi, Sardar Baghel located seven sites sacred to the Sikhs and raised shrines (Gurdwaras) within a space of eight months from April - November 1783.

Another scion of Karorsinghia misl was Rai Singh, son of Sardar Mehtab Singh who had chopped the head of Massa Ranger in 1740.

The last prominent leader of the misl was Jodh Singh. He added many territories to the otherwise small estate of the misl. He fought many battles along with Maharaja Ranjit Singh to extend the Sikh raj.

12. PHULKIAN MISL

The misl traced its origin to Phul, a Siddhu Jat of the village Mehraj, now in Bathinda district. Phul had met Guru Harrai during his travels in the Malva region. When Phul grew older he set up his own village, Phul. Emperor Shah Jahan appointed him the local ruler or Chowdhary. Phul consolidated his power and often defeated the local Muslim rulers. Once he defeated the Muslim ruler of Jagrao. This action enraged the Governor of Sirhind who arrested Phul and put him behind bars, where he died in 1652.

Phul had six sons. His eldest son Tiloka succeeded him as the ruler. The brothers later founded many villages. Tiloka was the ancestor of the princely states of Nabha and Jind, and his son Ram Singh was the forefather of the rulers of Patiala. Tiloka and Ram Singh were great devotees of Guru Gobind Singh, who had called upon them by a hukamnama and had blessed their house as his own - tera ghar mera asai. The brothers had helped Banda Singh Bahadur with men and money in

his early encounters. By 1732 Ram Singh had conquered many territories around Barnala which served as his headquarters.

Baba Ala Singh, a grandson of Phul and a son of Rama was the most prominent man amongst the Phulkian clan. During his times he fought many battles sometimes as an ally of Afghans and sometimes as a champion of the Khalsa. He did not affiliate his misl with the Dal Khalsa.

He had control of many villages near Sirhind. In 1753 he started building a fort about 100 km east of Barnala around which grew the present city of Patiala. Ala Singh died in 1765 and was succeeded by his grandson Amar Singh, who received the title of Raja-Rajan from Ahmed Shah Abdali. He was succeeded by his son Sahib Singh who like other cis-Sutlej Sikh chiefs accepted British protection rather than surrendering to Ranjit Singh.

Statistics of Sikh Killings (martyrdom) from the First War of Anandpur (1682) to the rule of Misls (1772)

Time Period	The Rulers/Events	Approximate killing of the Sikhs
1682-1708	Battles of Guru Gobind Singh with the Mughals and the hill rajas	5,000
1708-1715	Rise and fall of Banda Bahadur	25,000
1716-1726	Time period of Governor Abu Samad	20,000
1726-1745	Time period of Governor Zakria Khan	20,000
1746-1747	Time period of Governor Yaha Khan	10,000 in the first holocaust at Kanuwan near Gurdaspur in 1746
1748-1753	Time period of Governor Mir Mannu	30,000
1758	Faujdar Dena Beg	5,000
1753-1772	Invasions of Ahmed Shah Abdali and various Governors appointed by him	80,000 (including 30,000 perished in the second holocaust in 1762 at Kupp near Malerkotla)
1715-1772	Local Mughal Officers	At least 5,000
		Total of 250,000

Reasons of Sikh Battles with the Mughals and the Afghans

None of the battles during the life time of Guru Hargobind and thereafter were initiated by the Sikhs, they were all thrust upon them. The main reason for the battles was that the Sikhs stood for the protection of the weaker sector of the community and sacrificed their own life to safeguard the freedom and the religion of the community

The Muslim rulers were bent upon in crushing the very existence of the Hindus. They had demolished most of their temples and had converted, many thousands of them, to Islam, by coercion.

The Muslim invaders were towing away thousand of Hindu women to sell them in the markets of Gazni as slaves or to make them their own concubines. They were also looting and taking away by force the essential Indian crops, minerals, cattle, gold, diamonds, and art products. They had wide opened the passages of entering India and were frequently molesting its borders.

The Sikhs blocked the way of the looters, they sealed the India borders, they freed the Hindu women and returned the precious goods and provisions to their rightful owners. This honest and truthful stance of the Sikhs brought the wrath of the Mughal and Afghan invaders upon them and they vowed to annihilate them..

Historically the Sikh religion was founded to

1. defend the oppressed.
2. protect the poor.
3. safeguard the borders of India
4. shield the faith of the people.

and throughout history, the Sikhs have lived and died for the cause they were created for.

THE SIKH HISTORY

UNIT 32

The Advent of Europeans in India

And

The Arrival of the British on the Outskirts of Punjab (1453-1849)

This period discusses the conquest by the British in India and their advance towards Punjab.

32.1

The first European landed in India in 1453. He was a Portuguese navigator named Vasco de Gama.

32.2

The British, East India Company received a charter from the Crown in 1600, to open trade with the East.

32.3

Captain William Hawkins of the company visited Jehangir in 1608 for business talks.

32.4

In 1612, the British were stopped by the Portuguese from landing at Sawally, a port near Surat. The British gave a crushing defeat to the Portuguese and put an end to their power.

32.5

In 1613, the British built their first factory at Surat.

32.6

In 1639, the British founded the city of Madras.

32.7

In 1651, the British built a factory at Hugly.

32.8

In 1661, the King of England gave permission for the company to maintain an army to protect its interests in India.

32.9

In 1668, Charles II, the King of England, gave the city of Bombay to the company at a rental of Rs 10 per annum. The city was given to the King by the Portuguese as a part of dowry when he married Portuguese Princess Catherine of Braganza.

32.10

In 1660, the British founded the city of Calcutta.

32.11

In 1717, Farrukhsiyar, the Emperor of India gave a number of concessions to the British for their sea-borne trade. The concessions were a tribute for treatment which a company doctor gave to the emperor.

32.12

In 1745, the French captured the city of Madras; they had other parts of India in their possession as well. The important of these was Pondicherry.

32.13

In 1757, with the victory at Plassey, the British East India company became the chief foreign power in India. They started their official rule in India from the province of Bengal. The battle was fought on 23rd June 1757, and the British forces defeated Siraj-uldaula the Nawab of Bengal, at Plassey. The province of Bengal in those days comprised modern Bengal, Orissa and Bihar.

32.14

In 1761, the British captured Pondicherry and Madras and completely routed the French power from the Indian soil.

31.15

Robert Clive, the Governor of the company's possessions in India, was the founder of the British Empire in India.

32.16

Warren Hastings was the next Governor of Bengal. He remained in his post from 1772-1774 and was then promoted to become the first Governor-General of Bengal, which post he held upto 1785. He made no new conquests for the British. He defeated the Maratha and Haider Ali of Mysore to save the Bombay and Madras presidency for the British.

32.17

Lord Cornwallis was the second Governor-General. He was given more

powers to rule the Indian states by the British Parliament. He remained in his post from 1786-1793.

32.18

In 1792 Cornwallis humbled Tipu Sultan of Mysore and extended the British supremacy in the South of India.

32.19

Lord Wellesley was the next Governor General of Bengal from 1798-1805.

32.20

In the period of Cornwallis, the Nizam of Hyderabad, Tipu Sultan of Mysore, the Marathas under the command of Daulat Rai Sindhia and the Nawab of Oudh had strengthened their positions and were conspiring to oust the British influence from their territories.

32.21

In 1799, the British defeated Tipu Sultan in the fourth Mysore war. The Sultan was killed and the territories under his control were shared between the British and their ally the Nizam of Hyderabad.

32.22

In the second Maratha war of 1803, the British annexed the territories of both West and North including, Cuttack, Aligarh, Agra and Delhi.

32.23

The territories of Tanjore, Surat and Carnatic were also annexed by the British after paying off pensions to their ageing rulers. The present state of Tamil Nadu and a large part of Andhra Pradesh were also taken over by the British in this period.

32.24

The third Maratha war was fought in 1804-1805 and the fourth and last Maratha war was fought in 1817-18. The Marathas were defeated and the whole area which is now named as Maharashtra and Madhya Pradesh was annexed by the British. The Maratha power came to a dead end.

32.25

The British fought the war of Nepal in 1814-16 and annexed a large part of the present Himachal Pradesh. The British later founded, in this area, the hill stations like Simla, Mussoorie, Nainital, Almora and Ranikhet.

32.26

In the first war of Burma in 1824-26, the British conquered the province of Assam and coastal provinces of Arakan and Tenasserim.

32.27

The British fought the first Afghan war in 1839-42, to check the advance of Russian towards India, and despite the heavy casualties and the initial defeat they entered Kabul and took over Qandhar and Gazni.

32.28

In 1843, the British annexed the province of Sind, defeating the emirs of Sind.

32.29

The state of Punjab was annexed in 1849, the lower Burma in 1852, the state of Oudh in 1856 and a large parts of present Uttar Pradesh in 1857.

32.30

In 1857, a military rebellion swept over a number of Indian states. It started in Meerut on 10th May 1857 and within a few days the whole of the Northern India and from the borders of West Bengal to Delhi and including central India joined in.

32.31

The mutineers entered Delhi and proclaimed, the last old and infirm Mughal King, Bahadur Shah II, the emperor of India. The British besieged the city of Delhi and other centres of rebellion activities and crushed the movement. Bahadur Shah was arrested and deported to Rangoon, where he died in 1862.

32.32

The leaders of the mutiny were : Nana Sahib of Kanpur who after his defeat fled towards Nepal and nothing is known about his ultimate fate; Begum Hazrat Mahal of Lucknow, she also fled to Nepal after her defeat; Lakshmi Bai of Bundelkhand (Central India), she died fighting On 17 June 1858

32.33

After the mutiny, the rule of the East India Company ended and India came directly under the control of the British Parliament and the Crown.

THE SIKH HISTORY

UNIT 33

The Rise of the Sikh Empire - The Times of Maharaja Ranjit Singh (1799-1839)

This period presents the time of the glory of Punjab and the formation of vast Sikh state by Sher-e-Punjab, Maharaja Ranjit Singh.

33.1

Ranjit Singh was born on 13 November 1780 at Gujranwala. His great-great grandfather, Buddha Singh, was baptised from Guru Gobind Singh and died heroically in 1716. His great grandfather, Naudh Singh died fighting against the Pathans in 1753. His grand father, Charhat Singh, fought against Ahmed Shah Abdali and accidentally died with his own gun shot in 1774. His father, Mahan Singh, became the undisputed leader of Sukkarchak misl , fought a number of battles against the Afghan armies and died in 1792 when Ranjit Singh was only 12 years old.

33.2

Ranjit Singh was the only son of his parents. His mother, Mai Raj Kaur, was the daughter of the King of Jind. Ranjit Singh had no taste for books. His real love was horse riding, weaponry and military training.

33.3

In 1799, following the death of his mother Sardarni Raj Kaur and his closest adviser Lakhpat Rai, Ranjit Singh took the command of his Misl in his own hands. At that time he was 18 years old.

33.4

Ranjit Singh had five wives. His first wife was the daughter of the Sardar of Kanhaiya misl. Her name was Mehtab Kaur. This marriage took place in 1795. Mehtab Kaur bore him two sons, Sher Singh and Tara Singh; his second marriage was arranged in 1798 with Bibi Datar Kaur daughter of Rum Singh of Nakai, she gave him Prince Kharak Singh, who succeeded Ranjit Singh after his death. Ranjit Singh married a third time in 1800 with Maharani Jind Kaur, daughter of Manna Singh Aulak. She gave birth to Prince Dalip Singh, who was the last Sikh monarch, before the fall of the Sikh Empire. Ranjit Singh's fourth marriage took place in 1806 with a widow, Bibi Ratan Kaur, who bore him Prince Multana Singh. His last marriage was solemnised in 1808 with Bibi Daya Kaur. She gave Ranjit Singh two sons, Prince Kashmira Singh and Prince Pashora Singh.

33.5

Ranjit Singh's five wives bore him seven sons. First wife Mehtab Kaur died in 1813, second wife Datar Kaur died in 1818, third wife Jind Kaur died, in England, in 1891, the fourth Ratan Kaur died in 1811 and the fifth wife, Daya Kaur died in 1843. Ranjit Singh himself died in 1839 at the age of 59.

33.6

Shah Zaman, the grandson of Ahmed Shah Abdadli, sat on the throne of Kabul in 1783. He attacked India four times. His first attack was in 1787, which was repulsed by the Khalsa forces. He attacked again in 1788 but was defeated by the Misl Sardars. His third attack was in 1796; this time he reached up to Lahore but the joint Khalsa army gave him a crushing defeat at the outskirts of Amritsar. His fourth and last attack came in 1798. When Shah Zaman reached Lahore, he was besieged by the misl Sardars. He shut himself up in the Lahore fort. Ranjit Singh reached the fort at the head of his forces and shouted aloud, "Oh grandson of Ahmed Shah, I the grandson of Charhat Singh, challenge you for a duel fight, come out from the fort if you consider yourself to be a man..."

33.7

The aftermath of the attempted attacks from Kabul made Ranjit Singh think that the Punjab needed a very solid and firm central government

rather than a spiteful and covetous misl system. He discussed his plan with his mother-in-law Sardarni Daya Kaur of Kanhaiya Misl, who agreed wholeheartedly with her son-in-law's enterprising and aspiring scenario.

33.8

Ranjit Singh conquered Lahore in 1799 and Amritsar in 1802. He defeated the Bhangi Sardars, the rulers of the two cities, and gave them large estates for their living.

33.9

On 13 April 1801 he was declared to be a Maharaja and was anointed as such, according to the Sikh traditions, by Baba Sahib Singh Bedi. New coins were minted in the name of Guru Nanak and Guru Gobind Singh and all the coins which were released on the first day were distributed amongst the poor.

33.10

Ranjit Singh annexed Kasur in 1801 and Multan in 1803. In next two years he brought the whole of the Central Punjab, from the Sutlej to the Jhelum under his control. He occupied Ludhiana in 1806. The Sikh Cis-Sutlej states as Nabha, Patiala and Jind appealed to the British for protection. The British and Ranjit Singh signed the Treaty of Amritsar, on 25 April 1809. By this treaty the river Sutlej was fixed as the boundary between the Sikh and the British Empires.

33.11

Maharaja Ranjit Singh's advance southward of the Sutlej was stopped by the Treaty of Amritsar, now he turned his attention towards North, East and West.

33.12

He conquered the hill states of Kangra, Jammu, Jarsota, Rajouri, Bhimber, Noorpur, Jaswal and Chamba between 1807-1809..... Kashmir was defeated in 1814 but officially annexed in 1819.

33.13

In Northwest Frontier, Attock was conquered in 1813, Peshawar in 1818, Dera-Gazikhan, Hazara and Dara-Ismailkhan were annexed in 1821. An uprising in Peshawar was quelled by Maharaja Ranjit Singh in 1824, when he entered the town with great pomp and show. He was given a very warm welcome by the native population.

33.14

Ladhak in the Kashmir valley and Jamrod a border town of Afghanistan and India were conquered by the Maharaja in 1837.

33.15

The Maharaja was presented with the 'Kohinoor' by the Wafa Begum, the wife of Shah Sujan, the former ruler of Kabul, for saving her husband's life first from his brother Shah Mohammed and then from Fateh Khan the Wazir of Kashmir.

33.16

The Maharaja's two brilliant generals, Akali Phoola Singh and Hari Singh Nalwa died heroically defending the boundaries of India. Akali Phoola Singh, the Jathedar of Akal Takhat, died in 1818 in the battle of Naushera, and Hari Singh Nalwa, the commander-in-chief of the Dal Khalsa died in 1838 defending the fort of Jamrod.

33.17

Maharaja Ranjit died in Lahore, on June 27, 1839 after a severe attack of paralysis. He was 59 years old and had very successfully ruled Punjab for about forty years. His empire extended from Sutlej to the outskirts of Afghanistan.

33.18

Maharaja Ranjit Singh was the Lion of Punjab. He was a very generous and kind ruler. He laid the foundation of the Sikh Empire and made Punjab the most powerful state in India. His cabinet included Sikh, Hindu and Muslim ministers. His famous Prime Minister was a Dogra-Brahmin, Raja Dhian Singh. His foreign minister was a Muslim, Faquir Aziz-ud-din. Diwan Bhawani Das and Raja Dina Nath were his famous Finance Ministers. Sardar Hari Singh Nalwa, a Sikh, Diwan Mohkam Chand, a Hindu and Illahi Khan, a Muslim were his war ministers.

33.19

For administration purposes, the Maharaja had divided his kingdom into four provinces, viz., Lahore, Multan, Kashmir and Peshawar. The head of the province was called a Nazim. The provinces were subdivided into districts. Each district was under a Kardar. The villages were ruled by the Panchayats, which consisted of five elders of the village.

33.20

The judiciary consisted of lower village courts controlled by the Panchayats; the city courts were administered by the Kardars; the state courts were headed by the Nazims and the Adalat-e-ala at Lahore was chaired by the minister of Justice. The final court of appeal was Maharaja himself.

33.21

The Chief source of the government revenue was a land levy which ranged from $\frac{1}{3}$ to $\frac{1}{2}$ of the total produce of the land. The other sources of income included custom and excise duties, nazrana, salt tax, jagir taxes and business taxes etc.

33.22

The Maharaja was above religious bigotry. He made Punjab a truly secular state. He was a national monarch. He was a practising Sikh and had regard for all other religions. He gave very valuable gifts to Hindu mandirs and Muslims mosques. He donated tons of gold to Harimandir to cover its domes with golden plates. Hence the name of Harimandir came to be known as Golden-temple.

THE SIKH HISTORY

UNIT 34

The Fall of The Sikh Empire

(27 June 1839-29 March 1849)

This period narrates the tragic drama of succession and the annexation of Punjab by the British.

34.1

Maharaja Ranjit Singh died on 27th June 1839 and the Punjab was annexed by the British on 29th March 1849. In about ten years after the Maharaja's death the treacherous and unfaithful Dogras of Jammu with their well rehearsed plan double crossed the Sikh Sardars and sold the Sikh empire to the British.

34.2

The main villain of the first act of this bloody drama was Raja Dhian Singh, the Prime Minister, who murdered, in cold blood, four direct heirs of the throne and hundreds of their supporters. He poisoned Kharak Singh, eldest son of Maharaja Ranjit Singh; crushed to death, Naunihal Singh, son of Kharak Singh; killed Rani Chand Kaur, wife of Kharak Singh and murdered Sahib Kaur wife of Prince Naunihal Singh. He was murdered in 1843. The villains of the second act were two Dogra-Brahmins, Prime minister Lal Singh and Army-Chief Tej Singh.

34.3

The turmoil began on the very eve of Maharaja Ranjit Singh's death. Raja Dhian Singh Dogra had started planning the modes of the killings during the illness of Maharaja Ranjit Singh.

33.4

Kharak Singh succeeded to the throne after his father's death. Chet Singh Bajwa, a brother-in-law of the prince and his younger brother were murdered in front of Kharak Singh on 8th October 1839, in his palace. Other relatives of Chet Singh Bajwa were arrested and put into prison and later brutally murdered.

34.5

Raja Dhian Singh made Naunihal Singh, the son of Kharak Singh, the de facto Maharaja and put Kharak Singh under house arrest. Kharak Singh was later poisoned to death. He died on 5th November 1840.

34.6

On the same evening, when Prince Naunihal Singh was coming back after cremating his father, an archway of the north gate of the Hazuribagh, was made to fall on him, at the signal of Raja Dhian Singh. Naunihal Singh was seriously injured and was rushed to the palace under the guard of Raja Dhian Singh. His request for a glass of water was dismissed by Dhian Singh. The palace gates were closed and not even Rani Chand Kaur, the mother of the Prince and Rani Sahib Kaur, wife of the Prince, were allowed in. The Prince was tortured to death in the palace and died the same evening though his death was officially declared on 8th November by Dhian Singh.

34.7

Rani Sahib Kaur, the wife of Naunihal Singh was pregnant at the time of death of her husband. On 27th November 1840, Rani Chand Kaur, the mother of Naunihal Singh was made regent till Sahib Kaur delivered her child. Sher Singh, a son of Maharaja Ranjit Singh and Rani Mehtab Kaur, put forward his claim for the succession.

34.8

On 9th June 1842, Rani Chand Kaur was brutally murdered by her maid servant, on the instigation of Raja Dhian Singh. She crushed Rani's skull with a grinding stone.

34.9

Sher Singh became the Maharaja on 9th June 1842. Sandhawalia Sardars were related to Rani Chand Kaur. After the death of the Rani, whom they had supported for her regency, their estates were confiscated and there were rumours of the Royal orders of their arrest and murder.

34.10

On 15 September, 1843, Ajit Singh Sandhawalia, killed Maharaja Sher Singh and his young son Prince Partap Singh in the garden of Maharaja's palace where he was camping to inspect a section of the army.

34.11

On the same day, Ajit Singh also killed Raja Dhian Singh, in the Lahore fort.

34.12

Hira Singh Dogra, the Dogra chief and a son of Dhian Singh, incited the army generals against the Sandhawalia Sardars. The army ambushed the Sandhawalia Sardar in the Lahore fort on 16th September 1843 and killed him along with his associates.

34.13

On 17th September 1843, Prince Dalip Singh, the youngest son of Maharaja Ranjit Singh and Rani Jind Kaur was proclaimed Maharaja and Hira Singh Dogra as his Prime Minister. Dalip Singh, at this time was only five years old.

34.14

Princes Kashmira Singh and Peshaura Singh proclaimed their right to the throne. The Khalsa army supported the right of Dalip Singh but recommended pensions and estates for the other two Princes.

34.15

Suchet Singh Dogra, an uncle of Hira Singh asked the Sikh army to dismiss the Prime Minister Hira Singh and his associate Pandit Jalla, a Brahmin priest for their misdeeds. The army chiefs rejected Suchet Singh petition and decided to remain loyal to the Prime Minister.

34.16

In 1844, Pandit Jalla accused Rani Jinda of having illicit relations with Lal Singh Brahmin. The army chiefs called upon Hira Singh and Pandit Jalla to withdraw the accusation. Hira Singh turned down the Army's request and instead requested his uncle Gulab Singh Dogra, of Jammu, for help, to teach the army chiefs a lesson. In the fight which ensued both Hira Singh and Pandit Jalla were slain.

34.17

In 1845, Dalip Singh was engaged with the daughter of Chattar Singh of Attariwala. Prince Peshaura Singh captured the fort of Attock. Chhatar Singh Attariwala proceeded to Attock. Peshaura Singh submitted to him. The rebel forces later seized the Prince and murdered him.

34.18

On 21st September 1845, the army chiefs at Lahore killed Jawahar Singh, the brother of Rani Jinda for the conspiracy of murdering Prince Peshaura Singh. The army took over the overall control of Punjab and appointed one Diwan Dina Nath as its spokesman. It is surprising to note that, despite the planned killing of the successors of Maharaja Ranjit Singh by the Dogras and the ultimate Sikh resurgence, many of the chiefs of the army council were still Dogras-Brahmins.

34.19

Lal Singh and Tej Singh, two Dogras-Brahmins, respectively, became the next Prime Minister and Commander-in-Chief of the Sikh forces. Immediately after taking charge, they, along with Gulab Singh Dogra of Jammu, communicated with the British to sell them the Sikh military secrets for personal favours and money. They invited the British to annex Punjab and in return give them the top posts in the new set up.

34.20

In July 1844 Lord Hardinge was appointed the new Governor General of India. In September 1844, Broadfoot was appointed a military agent in Ludhiana. In December 1845 Lord Gough brought some elite military units from Meerut and Ambala to Ferozepur. General Littler was in command at Ferozepur cantonment. He had assembled a large number of boats to bridge the Sutlej to attack Punjab.

34.21

The first Anglo-Sikh war (1845-46) was thrust upon the Sikhs by the British. It consisted of five battles: battle of Mudki (December 18, 1845), battle of Ferozepur (December 21, 1845) battle of Buddowal (January 21, 1846), battle of Aliwal (January 28, 1846) and battle of Sabrao (February 10, 1846). All the five battles brought havoc and destruction for the Sikh army for Tej Singh and Lal Singh had already communicated to the British the strength, layout, numbers and weak spots of the Sikh army. They deliberately directed the Sikh force to advance towards those

targets, where they could easily fall into the enemy's ambush. They led many crack Sikh-army units directly into the death cell. It was not the British who defeated the Sikh army, it was the treachery of the Dogra minister and the Dogra Chief. Thousands of Sikh soldiers were killed and drowned in Sutlej. The Sikh hero Sham Singh Attariwala died in this war. The battle of Ferozepur (December 21) which the Sikhs had won was turned into their defeat by the ugly and unpardonable designs of the Dogras.

34.22

The war was brought to a close by the Treaty of Lahore, 1846. The main provisions of the treaty were :

- a. The Jullandar Doab and all the Sikh territories to the left of the Sutlej were transferred to the British.
- b. An Englishman, Sir Henry Lawrence, was stationed at Lahore as a British resident.
- c. The numbers of the Sikh army and its guns were restricted and were to be decided by the British.
- d. An British army contingent was stationed at Lahore to maintain peace and order in the state.
- e. Dalip Singh was recognised as the ruler of Punjab with a Council of Regency. Lal Singh was re-affirmed as the Prime Minister (for his ugly and treacherous role).
- f. A war indemnity of 15 million rupees was to be paid to the British.

34.23

As the Sikh treasury did not contain sufficient funds to pay off the war debt, the state of Kashmir was sold to Raja Gulab Singh, by the British, for 10 million rupees. Thus Raja Gulab Singh who helped the British to

defeat the Sikhs was rewarded by the British by making him the ruler of the most beautiful part of Ranjit Singh's Punjab.

34.24

In December 1846, Sir Henry Lawrence was given more powers to control the internal affairs of Punjab.

34.25

In 1848 Lord Dalhousie was made the Governor General of India. He had hardly been in India a few months when the second Anglo-Sikh war broke out.

34.26

Maharani Jinda was put under house arrest on 9 August 1847 and was deported to Benaras in 1848. In the province of Multan, Diwan Mulchand was replaced by General Kahan Singh, in December 1847. In the changeover two Englishmen, Vans Agnews and Lieutenant Anderson were murdered.

34.27

After the treaty of Lahore, 1846, the highest posts in the province were filled by the British and the salaries of the Punjabi employees were greatly reduced. These acts brought discontent and distrust in the army ranks and they called upon their leaders to liberate Punjab from the British. This led to a revolt and an uprising by the Sikhs at a number of strategic places in Punjab. This revolt later turned into the second Anglo-Sikh war.

34.28

The second war was fought at three fronts: battles of Ramnagar and Sadullapur (November 1848), battle of Chillianwala (January 13, 1849) and battle of Gujarat (February 21, 1849). The first two battles of Ramnagar and Sadullapur were faced by Sher Singh Attariwala in the North and Dewan Mulraj in the South. General Campbell and Lord

Gough ambushed the Sikh rebellion forces and they had to retreat to Jhelum.

34.29

On 13 January, 1849 the third battle was fought near the village of Chillianwala. The Sikh army gave a crushing defeat to the British despite the fact that the British had a much larger and well equipped army. The British retreated across the Chaj to the banks of the Chenab.

34.30

The British collected all their power and support and fought the battle of Gujrat with the advancing Sikh forces. The Sikh soldiers fought heroically but the weight of number and superior armoury decided the day. The Sikh resistance was completely crushed on 11th March 1849 and by a proclamation dated 29th March 1849 the Sikh kingdom was liquidated and Punjab was annexed to the British India. Maharaja Dalip Singh stepped down from the illustrious throne of Maharaja Ranjit Singh never to sit on it again.

THE DRAMA OF THE FALL OF THE SIKH EMPIRE

The immediate heirs of the throne:

Son	Son	Son	Son	Son	Son
Kharak Singh	Sher Singh	Peshaura Singh	Kashmira Singh	Multana Singh	Dalip Singh
↓	↓				↓
Wife	Wife				Mother
Rani Chand Kaur	Rani Sahib Kaur				Rani Jinda
↓	↓				
Son	Son				
Naunihal Singh	Pratap Singh				

The Villains who planned and executed the killings

Raja Dhian Singh Dogra	Prime Minister killed by Sandhiawala Sardars
Hira Singh Dogra son of Raja Dhian Singh	Prime Minister after the death of Dhian Singh. Alleged to have relations with Rani Jindan
Brahmin Lal Singh	Prime Minister after Hira Singh's death
Brahmin Tej Singh	Commander-in-Chief of the Khalsa Army
Gulab Singh Dogra	An uncle of Hira Singh
Sandhianwala Sardars	Cousins of the dynasty

Chronological order of killings

Date	Victim	Planner/Executor/Suspect
27 th June 1839	Maharaja Ranjit Singh died of paralytic attack (foul play suspected)	Raja Dhian Singh
8 th Oct. 1839	Chet Singh Bajwa and his brother – brother in law of Kharak Singh	Raja Dhian Singh killed them in the presence of Kharak Singh
5 th Nov. 1840	Kharak Singh poisoned to death	Raja Dhian Singh
6/8 th Nov. 1840	Naunihal Singh crushed to death (fall of archway)	Raja Dhian Singh
9 th June 1842	Rani Chand Kaur – crushed to death in her sleep by her maid. Skull crushed by a grinding stone	Raja Dhian Singh
15 th Sept. 1843	Maharaja Sher Singh and his infant son Pratap Singh	Ajit Singh Sandhianwala
15 th Sept. 1843	Raja Dhian Singh	Ajit Singh Sandhianwala
16 th Sept. 1843	Ajit Singh Sandhianwala and his associates	Khalsa Army at the instigation of Hira Singh Dogra
Sept. 1845	Peshaura Singh	Chattar Singh Attariwala on the instigation of Jawahar Singh brother of Rani Jinda

Date	Victim	Planner/Executor/Suspect
21 st Sept. 1845	Jawahar Singh	Khalsa Army
1845-1846	First Anglo Sikh War (5 battles)	British invited by Tej Singh, Lal Singh and Gulab Singh
1848-1849	Second Anglo War (4 battles)	Treachery by Tej Singh, Lal Singh and Gulab Singh
29 th March 1849	Annexation of Punjab	The Dogra and Brahmin clan – They secretly sold Kashmir to the British as well

Events of the Life Time of Maharaja Dalip Singh the Last Heir of the Throne

Event	Date	Remarks/Notes
Birth	6 th Sept. 1838 (Lahore)	
Death	22 nd Oct. 1893 (Paris)	Age 58
Burial	Oct. 1893 (Elveden, Cambridge, England)	
Proclamation of Maharaja	2 nd Feb. 1844	Age 5½ years; Regent Rani Jindan
First Sikh War	13 th December 1845	Age 7 years
Treaty of Bharoval – Guardianship of Maharaja went to the British	9 th March 1846	Age 8 years
Second Sikh War	November 1848	Age 10 years
Annexation of Punjab	29 th March 1849	Age 11 years
Appointment of New Superin- tendent of Dalip Singh – Dr. John Login a Scottish	6 th April 1849	

Event	Date	Remarks/Notes
Moved to Farrukhabad in U.P.	February 1850	Age 12 years
Appointment of Walter Guise as a Tutor		
Conversion to Christianity	8 th March 1853	Age 15 years
Sailed to England	19 th April 1854	Age 16 years
Reached England	May 1854	In England first stayed with Login family
Request to go back to India refused on many occasions until after the mutiny in 1857		Request of Rani Jindan to come to London also refused
Reached India (Calcutta)	January 1861	Age 23 years. Did not allow to go to Punjab. Rani Jindan joined him in Calcutta
Rani Jinda died	1 st August 1863	
Reached India with the ashes of his mother	1864	Was not allowed to go to Punjab. Ashes consigned to river Godavri (Nasik). In 1926 her daughter Bamba brought some ashes to Lahore and buried next to the tomb of Maharaja Ranjit Singh
Marriage to Bamba Muller in Alexandria (Egypt) daughter of a German Merchant	7 th June 1864	Marriage at British Consulate office
Death of Bamba Muller	18 th Sept. 1887	

Event	Date	Remarks/Notes
Arrival of his cousin Thakur Singh Sandhniawala	1884 – stayed with Dalip Singh in Holland Park	
Went back	1885	
Left for India with an intention to settle down there	31 st March 1886	Stopped at Aden
Baptised as a Sikh/Khalsa in Aden	25 th May 1886	
Departure from Aden to Paris	3 rd June 1886	
Left of St. Petersburg (Russia)	21 st March 1887	To seek help? From Czar.
Return to Paris and died of Paralysis	22 nd October 1893	

The heirs of Maharaja Dalip Singh. They all died issueless

The Heir	Birth	Notes
Victor Dalip Singh (son)	1866 two years after marriage	Had commission in the 1st Royal Dragoons, married daughter of Earl of Coventry
Bamba Jindan (daughter)	1869	Married Dr. Sutherland, settled in Lahore. Died 10 th March 1957 (89 years)
Katherine (daughter)	1871	
Sophia Alexandra (daughter)	1874	Sent a letter to one Santokh Singh Ahluwalia in India asking him not to remind her of her ancestry

The Heir	Birth	Notes
Edward Dalip Singh (son)	1879	
Frederick Dalip Singh	1886	Educated at Eaton and Cambridge took a tripos in History and then M.A. Commission in Army

Wives of Maharaja Ranjit Singh

Maharaja Ranjit Singh had 20 wives.

The following were married by circumambulation:

1. Mahtab Kaur, daughter of Sada Kaur, born in 1783, married in 1786, *mukhlawa* in 1796, died in 1813.
2. Raj Kaur, daughter of Ran Singh Nakai, a Sandhu Jat married in 1798, died in 1838.
3. Moran, a Muslim dancing girl of Lahore, married in 1802, sent to live at Pathanfort in 1811.
4. Rup Kaur, daughter of Jai Singh, headman of village Kot Said Mahmud in Amritsar district, married in 1815.
5. Lachhmi, daughter of Desa Singh a Sandhu Jat of village Jogkikhan in Gujranwala district, married in 1820.
- 6 & 7. Mahtab Devi and Raj Banso, daughters of Raja Sansar Chand Katoch of Kangra married in 1828. Raj Banso died in 1835, and Mahtab Devi became *sati* in 1839.
8. Gul Bahar or Gul Begam, a Muslim dancing girl of Amritsar, married in 1832, died at Lahore in 1863, received an annual allowance from British Government of Rs. 12,380.
9. Ram Devi, daughter of Kaur Singh of village Chhachriwala in Gujranwala district.
10. Bhuri, who built a temple at Lahore.

The following were married by Chadardalna:

1. Rani Devi, daughter of Wazir Nakudda of Jaswan, in Una district of Himachal Pradesh.

- 2 & 3. Ratan Kaur and Daya Kaur, two sisters, widows of Sahib Singh of Gujrat, renowned for their beauty, married in 1811. Sahib Singh's first wife was the sister of Ranjit Singh's father. Daya Kaur died in 1843.
4. Chand Kaur, daughter of Jai Singh Jat of Chainpur in Amritsar district, married in 1815, died in 1840.
5. Mahtab Kaur, daughter of Sujan Singh Jat of Gurdaspur district, married in 1822.
6. Saman Kaur, daughter of Suba Singh Jat of Malwa, married in 1832.
7. Gulab Kaur, daughter of Jat zamindar of village Jagdev in Amritsar district.
8. Jindan, daughter of Manna Singh Aulakh Jat of village Chachar in Gujranwala district. He was Kumedan to look after hunting dogs. She was born in 1817, married in 1835 died in 1861.
9. Har Devi, daughter of Chaudhri Ramu Rajput of Atalgarh.
10. Devno, of village Deval Vatala in Jammu territory.

Maharani Jindan daughter of Manna Singh Aulakh

Date of birth	1817 (37 years younger to Maharaja Ranjit Singh, who was born in 1780)	Born in village Chachar in district Gujranwala
Date of death	1 st August 1863 at the age of 46	At Kensington, London
Date of marriage	1835 (at the age of 18)	Became a widow in the age of 22 years when Dalip Singh was 1 year old
Date of the death of Maharaja Ranjit Singh	1839	
Birth of Dalip Singh	1838 (at the age of 21)	Lived in obscurity until 1843 under the care of Dhian Singh Dogra
Came to Lahore	August 1843	
The political history of Jind Kaur begins when Dalip Singh was made raja and she was appointed his regent	16 th September 1843	

Exercised immense power with the support of the Khalsa Army	From 1843-1846	Assassination of Maharaja Sher Singh and his son Pratap Singh, Raja Dhian Singh by Sandhianwala (1843) She was accused of having illicit relations with Lal Singh
Appointed Regent of Dalip Singh; Surrender of all political power to Council of Ministers appointed by the British	December 1846	
Removed from Lahore to Sheikhpura and her allowance reduced to Rs. 48,000 from Rs. 1,50,000	20 th August 1847 – 16 th May 1848	Accused to kill the British Resident. Allegation could not be proved
Banished to Benaras under strict surveillance (practical internment)	16 th May 1848	At the order of Lord Dalhousie
Removed to fort of Chunar	1849	Allegation of correspondence with outsiders
Escape to Nepal disguising first as a maid servant and later as a Bairagan	15 th April 1849, reached Kathmandu on 29 th April 1849-1860 Here she learnt about the deposition of Dalip Singh as the Maharaja	British stopped her pension and confiscated her wealth. Yung Bahadur, Prime Minister of Nepal gave her refuge, an allowance for maintenance. She lived at Thapathali at the banks of river Vagmati.
The Sorry Saga	The King of Nepal arranged a reception for her which was cancelled under the	Under British pressure, Yung Bahadur became hostile towards her and levied most inhuman

	pressure of the British. She tried to correspond with the Sikhs to restore the Sikh raj.	restrictions on her
Reached Calcutta to meet her son	1860-1861	Her pension was restored and her frozen assets were given back to her (1861)
Accompanied Dalip Singh to London	1861	
Died heartbroken at Kensington, London	1863	

THE SIKH HISTORY

UNIT 35

The Spread of the Crown Rule(1839-1900)

This era notes the period of Indian Mutiny, transfer of power from the East India Company to the Crown and the start of the time of economic reconstruction of India.

35.1

Before the conquest of Punjab the British had annexed most of the important states of India. The Marathas, the Moghuls and the Rajputs, all had been humiliated by the British before the fall of Punjab. The victory over Punjab made them the Supreme power of the whole of India.

35.2

Delhi was under their protection since 1803, when they defeated the armies of Sindhia, a Maratha King, and captured Aligarh, Delhi and Agra. At Delhi the Mughal Emperor, Shah Alam, a blind old man of 83 was taken under protection.

35.3

After Punjab the British annexed Burma in 1852, Berar(Hydrabad) in 1853 and Satara, Jhansi, Nagpur and Oudh in 1856. Some of these states were annexed by lapse, some for misgovernment and others in lieu of a payment of a fine.

35.4

In 1857 an army mutiny took place in some of the Indian states. It lasted for more than a year and transformed the whole structure of the British rule in India.

35.5

The mutiny started from Meerut. On 24 April, 1857, eighty five soldiers in Meerut refused to use greased cartridges. A rumour had spread that the cartridges had been greased with the cow fat. On 10 May, the sepoy in Meerut had shot down their British officers and had burnt down their bungalows. The sepoy then marched towards Delhi. Nana Sahib in Kanpur, Begum Hazrat Mahal in Lucknow and Lakshmi Bai in Jhansi joined the mutineers and killed British officers and burnt down their houses.

35.6

On reaching Delhi the Meerut sepoy declared the last Mughal, Bahadur Shah II, the Emperor of India. The mutiny came to an end in June 1858 and the rule of India was transferred to the Crown from the East India Company which had ruled India for about 100 years.

35.7

The mutiny was ill-organised and was ignited by a few selfish interests. For this reason, many Indian states did not participate in it. Notably, the Punjab did not enter in this mutiny, despite the fact that the Punjabis had been defeated by the British only eight years earlier and the wounds of their humiliation, at the hands of the British, were still fresh.

35.8

The mutiny, for sure, was not an uprising. It was also not a national movement. Only a few Princes took part in it. Those who claimed to be fighting for freedom were the people who, a decade earlier, had been the cause of the fall of Punjab and the humiliation of the Punjabis. The mutiny had no effective organisation. Every locality had its own leaders. There was no unity of purpose. The Muslims wanted to revive the Mughal empire, whereas the Hindus were anxious to set up the Maratha rule.

35.9

The restoration of the Mughal rule, by the influential mutineers, restrained the Sikhs from joining the rebellion, as the tales of the Mughal atrocities against their forefathers reacted sharply to Bahadur Shah's proclamation as the new emperor.

35.10

On 10/11 September 1857, Brigadier Hodson captured Bahadur Shah II, Begum Zeenat Mahal, their three sons and a grandson. The three Princes were stripped naked and were shot by Brigadier Hodson. The Sikhs took the corpses of the princes to Chandni Chowk and laid them out for display in front of Gurdwara Sis Ganj, where about 200 years before, Guru Tegh Bahadur had been executed by the order of the then Mughal Emperor Aurangzeb, an ancestor, of Bahadur Shah II.

35.11

An important outcome of the mutiny was that the service in the armed forces was thrown open to the Punjabis and specially to the Sikhs. An earlier regulation had already provided that the Sikh fraternity would on no account be interfered with, that the Sikhs should be permitted to wear their beard, and the hair of their head gathered up, as enjoined by their religion. Some races including the Sikhs, Gurkhas, Dogras, Rajputs, and Punjabi Muslims were recognised as martial. Of the martial races the favourites of British officers were the Sikhs and the Gurkhas.

35.12

After 1857, the consolidation of the British rule in India was complete and the government drew up an economic plan to reconstruct India according to their own designs. The famines of Punjab (1861), Orissa (1865), South India (1876), Kashmir (1878) and Central India (1896) however, influenced their schemes and a comprehensive programme of constructing canals, roads, railway network and reclaiming the desert was given the top priority.

35.13

The years 1837 onwards saw an exodus of Indian workers to countries in the Far East, USA, England and Canada. Indentured labour was recruited from Bihar and Uttar Pradesh to work on the sugar-farms of the British companies in Mauritias, Fiji, Trinidad, Jamaica and British Guiana. The Tamils were recruited to work as labourers in Malaya and Singapore. The Sikhs went out either as carpenters, masons or clerks in East Africa; as policemen in Malaya; as factory workers in Britain and as farmers in California and Vancour. The Gujeratis and Sindhis set out their small business in these countries. Between 1837-1915, about 3.5 million Indians had settled abroad.

35.14

By the end of 1900, the glamour of the foreign rule had vanished and the rulers had become arrogant and unconcerned. The policy of discrimination by the British started dividing the community into religious groups. The positions of the junior army ranks were filled by the Sikhs and Punjabi Muslims and the seats of the junior civil servants went to the Bengali and Madrasi Hindus.

35.15

The city of Calcutta remained the Imperial capital up to 1912 when Delhi was made the new capital of India. The social and religious reformers like Ram Mohan Roy, Rabinder Nath Tagore, Surender Nath Bannerji and Swami Vivekanand showed their open concern about the British rule. The revolutionary slogan of Bal Gangadhar Tilak, "Swaraj is our birth right and we shall have it ..." set the tune of struggle for independence. The Punjabis in general and the Sikhs in particular plunged into this struggle in the early twentieth century.

35.16

Lord Canning was appointed the first Viceroy of India under the Crown. He remained in his post from 1858-1876. In 1861 the Indian Councils Act 1861 was passed by which a few nominated Indians were taken in the legislature. Lord Canning was succeeded by Lord Elgin I in 1862, but after about a year and a half, he died at Dharamsala in November 1863.

35.17

Sir John Lawrence became the next Viceroy in 1864. He had been Chief Commissioner of Punjab for some time and was known as the 'Saviour of Punjab'. He annexed Bhutan in 1865. Lord Mayo succeeded Sir John in 1869. He was stabbed to death by an Afghan convict, in 1872, at the harbour of Port Blair, when he was touring in the Andamans. Lord Northbrook took over as the new Viceroy in 1872. The Prince of Wales, afterwards King Edward VII, visited India in 1875. Lord Northbrook resigned in 1876 as he had differences with the Secretary of State. He was succeeded by Lord Lytton. On January 8, 1877, Lord Lytton laid down the foundation of Mohammedan Anglo-Oriental College at Aligarh. In 1920 this College was raised to the status of a University known as the Aligarh Muslim University. The British annexed Afghanistan in 1879.

35.18

Lord Ripon took over as the next Viceroy from Lord Lytton in 1880. The first Indian census was done in 1881. Punjab University was founded in 1882 in Lahore. In 1884, Lord Ripon resigned. He was the most beloved Viceroy of India. Lord Dufferin joined as the new Viceroy. During his period, the Indian National Congress was founded at Bombay on 28 December 1885. Lord Lansdowne succeeded Lord Dufferin in 1888. In 1892 the second Indian Council Act was passed, which introduced further changes in the composition, powers and functions of the Legislative Councils. The Act was a great disappointment. The Indian leaders were totally dissatisfied with it. Lord Elgin II took over from Lord Lansdowne in 1894 and served as the Viceroy until 1899. During his period the boundaries of Burma, China and Siam were fixed. The Punjab suffered a severe famine in 1896-97.

THE SIKH HISTORY

UNIT 36

The March Towards Independence (1900-1947)

This period deals with the start and finish of the struggle for independence. The massacre of Jallianwala Bagh, the deaths of Lala Lajpat Rai, Bhagat Singh and Neta Ji Subash Bose.

36.1

Lord Curzon served as the Viceroy of India during 1899-1905. He introduced reforms in every Government department. He rationalised the working of the bureaucracy and made Government departments more approachable. Like Lord Dalhousie, he was an ardent imperialist by temperament and was opposed to the spirit of nationalism. The Punjab Land Alienation Act 1900 enacted that no non-agriculturalist could buy land from any agriculturist, nor can the land of a farmer be attached in payment of a debt. The act became a darling of the Punjab Jats. In 1905, the province of Bengal, which in those days included the states of Bihar and Orissa in it, was divided into provinces of East Bengal and Orissa for the administrative convenience.

36.2

In 1905 Lord Curzon resigned and was replaced by Lord Minto II who served as Viceroy from 1905-1910. He introduced a number of reforms to give Indians more voice in the executive and legislative matters. For the first time an Indian member was taken in the executive council of the Governor-General. He was Sir S.P. Sinha, later known as Lord Sinha of Raipur.

36.3

Lord Hardinge took over from Lord Minto II in 1910. In 1911, King George V and Queen Mary came to India. In December 1912, Lord

Minto and his wife were attacked by a bomb in Chandni Chowk when they entered Delhi riding on an elephant. In 1914 the First World War started. It lasted for 4 years. On one side were Germany, Austria, Hungary, Turkey and Bulgaria called the central powers and on the other side were England, France, Russia, Japan, Italy and U.S.A. called the allies. In this war India gave full support to the allies. The Indian soldiers, most of them Sikhs, fought for the British in France, Africa and Iraq. The war ended in 1918 when the central powers were defeated by the allies. Other important event of this period was the establishment of Hindu University at Benaras city in February 1916.

36.4

Lord Chelmsford served as the Viceroy of India during 1916-1921. During this period a declaration was made on 20 August, 1917 which stated that control over the Indian Government, would be gradually transferred to the Indian people and a responsible Government would be set up. In December 1919, the Parliament of England passed Government of India Act 1919. Amongst other reforms it gave the Sikhs separate representation in the provincial Government. It also increased the number of Indians in the Indian council from two to three.

36.5

In March 1919, Rowlatt Act was passed. It gave the Government special powers in dealing with the terrorists. The administration could detain people in prison for an indefinite period without trial. A committee was formed under the chairmanship of Justice Rowlatt to report on the revolutionary movement in the country and to suggest how to deal with it. It was on the basis of this report that the Rowlatt Act was passed. To oppose this act Mahatma Gandhi started a satyagrah. On 13 April 1919, at Jallianwala Bagh, in Amritsar, General Dyer fired 1600 rounds, without warning, on peaceful people, about 20,000 in number, who had assembled there in a protest meeting. Hundred of people were killed and thousands of them were seriously wounded. General Dyer died soon after his dismissal by the British Parliament for this heinous crime, but Sir Michael O'Dwyer, the Governor of Punjab, who fully approved this brutal action, was shot in London on 13 March, 1940, by Sardar Udham Singh, to avenge the innocent killings of Jallianwala Bagh. Udham Singh was later sentenced to death by the British court and hanged on 13 June 1940. In 1976, the Congress government of Punjab brought his ashes

from London and cast them into the river Sutlej at Kiratpur. A great monument has also been raised, in his village, in his memory.

36.6

Lord Reading was appointed Viceroy in 1921. In the same year the Prince of Wales visited India. Lord Irwin took over from Lord Reading in 1926. The Simmons Commission visited India in February 1928. The Congress and other political leaders boycotted the Commission as it did not include any Indian as its member. Lala Lajpat Rai, was beaten up mercilessly, at the Lahore railway station on October 30 when he was protesting against the Simmons Commission. He succumbed to his wounds on 17 November 1928. Bhagat Singh avenged the death of Lala Lajpat Rai by killing Police Officer Saunders, who had beaten Lalaji with baton blows. On 31 December 1929, the Indian National Congress, under the chairmanship of Jawahar Lal Nehru, passed the resolution of complete independence (Swaraj) as the goal of the Congress party.

36.7

First round table conference, between Indian leaders and the British politicians took place in London in November 1930. It lasted for about two months. The recommendations of this conference were not found satisfactory. On March 5, 1931, Mahatma Gandhi and Lord Irwin entered into a pact. Mahatma Gandhi called off civil disobedience movement and Lord Irwin released all the political prisoners and amended the Salt laws.

36.8

Lord Willingdon replaced Lord Irwin in 1931. The second round table conference took place in London in September 1931. Mahatma Gandhi participated in this conference as the only representative of Congress. The conference was a complete failure. Mahatma Gandhi started civil disobedience movement on his return to India. On August 1932, the British Prime Minister, Mr. Ramsay McDonald gave his award known as Communal Award. He fixed seats for the various communities in the provincial legislature. This award did not please Sikhs and Hindus, but it was welcomed by the Muslims.

36.9

The third round table conference was held in November 1932 and lasted for five weeks. As a result of this conference, the Government of India Act 1935 was passed. It created an All India Federation consisting of British India and the Indian states. It also brought changes in the composition of the central and provincial Governments.

36.10

Lord Linlithgow succeeded Lord Willingdon in 1936. His period of office of well over seven years was the longest among the viceroys. On 22 March 1940, Mr Jinnah, at the Lahore session of Muslim league raised the slogan of two-nation theory and demanded the creation of Pakistan. He declared that Muslims were not a separate community but a separate nation.

36.11

The second world war started on 1 September 1939. Of the main world powers, Germany, Italy and Japan were on one side and were fighting the allies consisting of England, France and USA. As in the first world war, Indians supported England and her allies in this war as well. Thousands of Indian soldiers, mostly Sikhs, fought for England on various international fronts. In May 1945, Germany and in August 1945, Japan laid down their arms and the war came to a close.

36.12

On 8 August 1942, the Congress adopted the 'Quit India' resolution and demanded that the British should immediately leave India and grant her complete independence.

36.13

Lord Wavell, a former Commander-in Chief of India succeeded Lord Linlithgow in 1943. In March 1946 a cabinet mission, consisting of three

cabinet ministers of the British Parliament, was sent to India to prepare the way for a smooth take over by the Indians from the British.

36.14

In March 1947 Lord Mountbatten took over from Lord Wavell as the Last Viceroy of India. He held this position until August, when India became independent. On 14 August, 1947 Pakistan came into being. It comprised the provinces of Sind, North West Frontier, Baluchistan, West Punjab, East Bengal and Sylhet. The remaining provinces remained in India. India became free at midnight of August 14-15 and the British authority in India came to an end.

36.15

In one hundred years of the Crown rule in India, twenty Viceroys were appointed to administer the affairs of the British India and the Indian states who were functioning under their protection. During this period the important constitutional reforms included the following:

a. Minto-Morley reforms (1909)

In these reforms the Muslims were granted separate electorate in certain representative bodies. The Sikhs, although in minority, were not given this concession.

b. Lucknow Pact (1916)

It was a pact as a result of a concord between the Congress and the Muslim League. The Muslims were conceded separate electorates in seven states in which they were in minority. They were allotted half the elected seats in the Punjab and one third of the elected seats in the central legislature, elected by a purely Muslim electorate.

c. Montague-Chelmsford Report (1918)

This report gave assurance to the Sikhs. The report said, "The Sikhs in the Punjab are a distinct and important people: they supply a gallant and valuable element to the Indian army :to the Sikhs therefore, and to them alone we propose to extend the system already adopted in the case of Muhammadans....."

d. Government of India Act (1919)

This act did not give the Sikhs the 33 percent representation in the legislative assembly, which they had expected. Under the new constitution, the Punjab legislative council was to have 93 members, of whom 15 were to be Sikhs elected by Sikh constituents, the central assembly was to have 145 members, of whom 3 were to be Sikhs; the council of states was allotted 60 seats, of whom one was to be a Sikh.

e. Simmons Commission (1927)

A Commission under the chairmanship of Sir John Simmon visited India to review the workings of Government of India Act 1919. The Punjab Legislative Council nominated a committee under the Chairmanship of Sir Sikandar Hayat Khan with Ujjal Singh as secretary to furnish evidence to the commission. A memorandum on Sikh representation was presented to the commission. It said,"Sikhs are in favour of a united nationbut if, separate representation was to continue, then for the Punjab legislature communal proportions should be fixed as follows- 40% Muslims, 30% Hindus and 30% Sikhs". Claim was made for Sikh representation in Sindh, Delhi, and the North West Frontier province.

f. Nehru Report (1928)

This report recognised Muslims as a separate community but denied this right to the Sikhs. Baba Kharak Singh was so angered by the report that it severed its connection with the Indian National Congress.

g. Round Table Conferences (1930, 1931, 1932)

Three round table conferences were held in London to design the new federal India. The first conference encouraged Lord Irwin to extend the hand of friendship to the Mahatma Gandhi. The second conference was a dismal failure. The results of the third conference were published in the form of a White Paper in March 1933.

h. Communal Award (1932)

Mr Ramsay McDonald, Prime Minister of Great Britain, gave an award in 1932 which perpetuated separate electorate. The electorates were given to all minorities. The Muslims were given 33 1/3% weightage in the centre and 86 out of 175 seats in the Punjab. The position of the Sikhs was as follows :

- i. 33 out of 175 seats in the Punjab Assembly;
- ii. 3 out of the 50 in the NWFP;
- iii. 6 out of 250 in Federal Legislative Assembly;
- iv. 4 out of 150 in the Council of States.

The Sikhs got no seat allocation in the Sind and United Provinces though they had a sizeable population in those areas.

i. Government of India Act 1935

On 4 August 1935, the Government of India Act received Royal Assent. It provided for a Federation of Indian provinces and princely states. About 11.5 percent of the population was enfranchised, giving 30 million people the right to vote. Almost all leading political parties rejected the Act, because of the powers of intervention given to governors in the provinces and the dyarchy in the centre.

j. Cabinet Mission (1946)

In the spring of 1946, a three member cabinet mission visited India to discuss the steps towards India's independence. The Sikh delegation was unanimous for a united India; but if Pakistan was conceded then a separate Sikh state was demanded. The cabinet mission took no notice of a separate Sikh state. On 10 June, a joint meeting of Sikh political parties was held in Amritsar and a council of action was set up. The congress persuaded the Sikhs to give up their opposition. On 2 September 1946, Jawaharlal Nehru's cabinet was sworn in. Baldev Singh was appointed as the Defence Minister.

THE SIKH HISTORY

UNIT 37

The Sikhs and the War of Independence (1900-1947)

37.1

The Punjab was the last to fall to the British but was the first to rise against them in full fury. The total sacrifices of the Punjabis, and particularly of the Sikhs, for the war of independence, have no parallel in the Indian history. During the freedom struggle, out of 127 Indians whom the British sent to the gallows, 92 were Sikhs (72%), of the 2646 Indians sent for life imprisonment to Andemans, 2147 were Sikhs (81%); in the Indian National army, first raised by General Mohan Singh and later controlled by Netaji Subhash Bose, 12,000 soldiers out of a total of 20,000 were Sikhs (60%).

37.2

The Sikhs as a race have been commended by the Mughals, by the British and by the leading Indian statesmen including Mahatma Gandhi, Pt. Jawahar Lal Nehru, V.P Singh and Chandra Shekhar. The first organised movement against the British was started in Punjab, in 1907 by Ajit Singh, a Jat of Lyallpur and Lala Lajpat Rai, a lawyer of Lahore. The Colonisation Act, 1907 raised both the land revenue and the water rates in the canal irrigated area of Punjab. In protest agitations were launched in Lahore and Rawalpindi. A poet Banke Dayal wrote the famous song of the period, "pagri sambhal Jata, pagri sambhal oe. Lut liya mal tera halon behal oe..." (Take care of your turban, the symbol of your dignity, O Jat, for all your wealth has been robbed by the foreigners). Both Ajit Singh and Lajpat Rai were exiled from India and were imprisoned in Burma. They were released in 1909.

Ajit Singh went to Argentina travelling via Iran, Paris and Geneva and later joined Ghadar party of San Francisco in 1914. Lala Lajpat Rai came back to India and along with Bhai Parmanand, a Professor at the D.A.V.

College Lahore, and a descendant of Bhai Mati Das who was tortured to death with Guru Tegh Bahadur at Chandni Chowk Delhi, organised and recruited students in the revolutionary movement. Professor Parmanand was sentenced to death in 1915, but this sentence was later commuted.

37.3

In 1908, Lala Hardyal, an M.A. student at Gurukul Kangri, left his studies and joined the youth movement. He left for California in 1911 and became the literary spokesman of the Sikh settlers over there.

37.4

On 21 April, 1913 the Sikh settlers at the Pacific Coast in USA founded an organisation known as Ghadar (revolution) party with headquarters at San Francisco. Its founder members included Baba Sohan Singh Bhakna, Bhai Harnam Singh Tundilat, Bhai Udham Singh, Bhai Ishar Singh, Pandit Kanshi Ram, Lala Ram Rakha, Bhai Ramanand, Jatinder Nath Lahiri and Lala Hardayal. A weekly paper named 'Ghadar' was brought out on 1 November 1913 and Lala Hardayal took over as its editor. The first issue of the paper read the following lines:

"Today there begins in foreign lands, but in our country's language, a war against the British Raj..What is our name ? Ghadar. What is our work ? Ghadar. Where will Ghadar break out ? In India ..."

37.5

The organisation was purely national in character. All religious and non-national discussions were strictly banned, at the meetings of the party. On a well publicised appeal made for volunteers ready to sacrifice everything for 'Bharat Mata' (Mother India), the first person to volunteer was a young Sikh boy, Kartar Singh Saraba from Ludhiana. He was hanged by the British when he was only 19 years old. Kartar Singh was born in the village Saraba in 1896. He went to San Francisco in 1910. In 1914, after the outbreak of first world war, he came back to India with other Ghadar party members to ignite the revolution in India. He was arrested and tried in the first Lahore conspiracy case and hanged on 16 November 1915.

37.6

The plans of the Ghadar party failed due to the treachery of a number of informers. The uprising amongst the army and civilians was all well planned, but the infiltration of the fifth columnists into the party's think tank failed the movement. The leading members of the Ghadar party, who had since come to India, were rounded up by the police, tried in the Lahore conspiracy cases, and hanged or exiled.

37.7

The first Lahore conspiracy case was started on 26 April 1915 and was decided on 13 September 1915. There were 81 accused in this case but only 64 could be arrested. At the end of the deliberations 7 people were hanged, six of whom were Sikhs. Kartar Singh Saraba was one them.

37.8

The second Lahore conspiracy case was started on 20 October 1915 and ended on 30 March 1916. In total 74 people were tried. After all the deliberations five freedom fighters were hanged, all of them were Sikhs. Out of those who were imprisoned, only one was a Hindu all the others were Sikhs.

37.9

The third Lahore conspiracy case was started on 8 November 1916 and ended on 5 January 1917. In total 17 people were tried, five of them were hanged. Of those who were hanged two of them were Sikhs.

37.10

In the fourth and fifth Lahore supplementary conspiracy cases three more martyrs were hanged, all of them were Sikhs. In the sixth and seventh Burma conspiracy cases, six freedom fighters were hanged, all of them were Sikhs. Many military personnel who revolted were court martialled at a number of cantonments. The majority of them were Sikh soldiers.

37.11

Thus the Ghadar movement, which started in San Francisco in 1913 was completely routed by the British by the end of 1917. The simple, pure and sincere freedom fighters from USA, Canada and other foreign countries were either hanged or sentenced to life imprisonment on the charges of sedition. The treachery of the English touts, mostly Indians, who had infiltrated in the party's inner circle and the indifference of the Indian leaders towards the movement, brought down their sudden fall and untimely death. But the memory of thousands of those who left their affluent lives for the cause of freedom will always remain a source of inspiration for the generations to come.

37.12

The episode of Kamagata Maru, which was chartered by Baba Gurdit Singh, a wealthy businessman from Singapore, was another revolutionary activity of the period. The ship left Hong Kong on 4 April 1914, with 376 passengers, out of which 346 were Sikhs, and reached Vancour on 23 May, 1914. The plight and bad treatment of the passengers by the Canadian authorities, when the ship anchored at the Canadian waters, and by the British authorities, when it came back to Calcutta harbour, inspired the Indian leaders like Bal Gangadhar Tilak, Lala Lajpat Rai, and Mahatma Gandhi, who had opted to fully cooperate with the British in the first world war, to condemn the English and the Canadians for their ghastly act.

37.13

When the ship reached the Canadian shores, the immigration authorities refused the passengers to enter into Canada. The permission to take legal advice or to meet the relatives already settled in Canada was also refused. The local Indians paid \$22,000 to transfer the charter in their names to legalise the entry of the unfortunate passengers, but the Canadian authorities did not bend. They, however, ordered the ship to go back to India. The question was not of legal rights of the passengers to disembark at Vancour but was of the political pressure which the British Government had put on the Canadians, to harass the Indians. A request by Baba Gurdit Singh for the supply of provisions for a backward journey to India was also rejected by the Canadian authorities. A police boat of

the Canadian police, which had surrounded the ship, also fired at the ship and wounded a number of passengers. The Indians settled in Vancour called an emergent meeting at the local Gurdwara and passed an unusual but daring resolution that if the ship was fired again then they would set the city of Vancour on fire. The Canadian authorities took the resolution seriously and withdrew the police boat from the harbour and stocked the ship with provisions.

37.14

Thus after two months of futile wait at the Vancour harbour, the ship started for its homeward journey on 23 July, 1914. On 27 September 1914 it reached Calcutta. The British police who were standing in wait ordered the passengers to board a train going to Punjab. The passengers were not in a mood to go back home empty handed. They refused to obey the unjust order. The police opened fire, killing 20 passengers and wounding another 25. Baba Gurdit Singh and 28 of his companions managed to escape. The rest were rounded up and sent to Punjab where 200 of them were imprisoned on fabricated charges.

37.15

For seven years Baba Gurdit Singh moved in disguise. He ignited a fire of hatred against the British amongst the peasantry. He inculcated a spirit of freedom amongst the Punjabi farmers. The British, on the other hand, hanged a number of people declaring them to be Baba Gurdit Singh. Then suddenly, on 10 November 1921 he appeared in his real garb in a big national assembly held at Nanakana Sahib. He courted arrest after the function, at the Guest House. He was released on 28 February 1922 and arrested again soon afterwards. He was convicted on 20 July 1922 and sentenced to five years transportation. He was released in 1927. He was elected a member of the All India Congress committee in 1929 and went to jail in 1931 and 1932 for the cause of freedom. He died on 24 July, 1954, at the age of 96.

37.16

The Punjab was in flames since 1914. The revolution had started, and the Punjabis, especially the Sikhs were the spearhead of this revolution. Three years of the violent activities of the Gadhar party had shaken the

very foundation of the British Raj. Though the movement had failed it had left its ugly scars all over. The massacre of Jallianwala Bagh in 1919 was the last straw. The blood of the innocent ignited the inferno.

37.17

In March 1921 a group of zealous Sikhs founded the Babar Akali movement at Hoshiarpur. Bhai Kishen Singh Gagajj and Master Mota Singh were its promoters. Their activities created havoc for the British for the next four years. Their targets were the English officers who were responsible for the innocent killings, and the informers, who had sold the party secrets for financial rewards. In the following years many thousand Sikhs joined the party. But again the movement failed due to the treachery of the informers. Many hundred Babars were tried and sentenced. Kishen Singh Gagajj was hanged on 27 February, 1927 alongwith six other leading members of the party.

37.18

During this period of turmoil, there arose in Punjab one of the greatest martyrs of the Indian history who created unprecedented fright in the hearts of the British police. He was Sardar Bhagat Singh, a young smart and handsome Sikh. He was born on 27 September 1907 in the village Banga in the Lyallpur district. He was educated at D.A.V. School and later at National College, Lahore. He founded the first Naujawan Bharat Sabha (Young Indians Society) in 1925. For five years he created havoc for the British authorities. Amongst many tyrant and cruel police officers, who were killed by him there was also J.P. Saunder, Deputy Superintendent of police who with Superintendent Scott had earlier beaten Lala Lajpat Rai to death. In 1929, he volunteered to go to the Central Assembly Hall, in Delhi to attract the attention of the Indians by throwing dummy bombs and leaflets. He was accompanied by B.K. Dutt. Bhagat Singh was arrested and convicted. He was hanged on 2 March 1931. At the time of his death he was only 23 years old.

The war slogan, "Inqlab Zindabad" was coined by him, which means "Long live the revolution." Mahatma Gandhi wrote that there had never been, within living memory, so much romance round any life as had surrounded that of Bhagat Singh". He was indeed a very brave and fearless freedom fighter. He had no awe of death or of torture. He moved between Punjab and Bengal in various disguises to spread the message

of freedom. His fiery zeal brought many young recruits in his Naujawan Sabha. When he was hanged, he kissed the noose and shouted that he was proud to sacrifice his life for his country.

37.19

The INA (Indian National Army) earned its immortal name in the pages of Indian Freedom Movement, when in March 1944, the INA aglow with a desire to liberate their motherland, advanced to Manipur and Arakan fronts. The heroic attempts of General Mohan Singh, the founder of INA and Netaji Subash Chander Bose, who took over from General Mohan Singh, were greatly responsible for the awakening and rousing the people of the entire South East Asia to a regional and oriental consciousness.

General Mohan Singh was born in Sialkot in 1912. He lost his parents when he was a young boy of 6 years. The gruesome killing of the Jallianwala Bagh and hangings of the innocent members of the Ghadar party had great impact on his tender mind. Mohan Singh joined Indian Army in 1927. He was commissioned in 1934 and was sent to Malaya at the outbreak of second World War.

He broke away from the British-Indian army and founded Indian National Army on 15 December 1941, in Malaya, with the help of the Japanese. The main aim of the new army was to fight for the freedom of the Motherland. Later differences arose between Mohan Singh and the Japanese authorities and Mohan Singh was arrested on 29 December 1942. On 18 June 1943, it was officially announced by the Japanese authorities that Subash Chander Bose had arrived in Tokyo from Berlin. On 26 August, Subash Chander Bose became the Supreme Commander of the Indian National Army and renamed it Azad Hind Fauj. He met Mohan Singh in December 1943 at Changi. Netaji died on 18 August 1945 in a plane crash near Saigon. Mohan Singh escaped from Japanese confinement on 15 August 1945 and was later arrested by the British. He was shifted to many prisons and was finally tried at Delhi in the Red Fort. He was released on 4 May 1946, after the trials of the INA had created a political storm and compelled the British to quit India. The slogans—"Lal quile se aie awaz, Sehgal, Dhillon, Shahnawaz; Lal quile ko tor do, INA ko chor do..." (A sound of Generals Sehgal, Dhillon and Shahnawaz has come from the Red Fort-break the fort and release the INA generals.) — still echo our ears. The INA had become the household word.

THE SIKH HISTORY

UNIT 38

The Sikh Gurdwaras and the rulers (1522-1947)

This period relates to the development of the sikh places of worship and the reaction of the rulers towards their growth and management.

38.1

The first Sikh shrine was constructed under the supervision of Guru Nanak Dev at Kartarpur during 1522-24. During the next five centuries many thousand gurdwaras were raised by the Sikhs all over the world. With time the gurdwaras have become the central point of the Sikhs' life. It is now a pivot around which the Sikh life orbits. The Sikh shrines are more dear to a Sikh than his own life.

38.2

Everywhere in the world where there live five or more Sikhs, there, they have built a gurdwara for their worship. Amongst all the gurdwaras, there are a number of historical gurdwaras, which have been built at places of historical significance, like the places related to the Sikh gurus, the Sikh martyrs and the Sikh rulers; and non-historical gurdwaras, which are the shrines built for the local worship.

38.3

The Sikh gurdwaras and their management have played a very important role in the Sikh history. During the Mughal period, when there was a prize on the head of every Sikh the control of the Gurdwaras was taken over by the Udasi sect started by Sri Chand, the older son of Guru Nanak Dev. The members of this sect did not keep long hair so they could denounce their faith in the times of adversity. Later this system of

control became hereditary and corrupt and the Sikh masses revolted against it.

38.4

During the Mughal period, when the rulers of the time realised how closely the Sikhs were related to their gurdwaras, they tried to hurt their feelings by molesting the gurdwaras and insulting the holy books kept therein. The central focal point of their attack was Harimandir Sahib, the holiest of the holy shrine of the Sikhs, located in Amritsar.

38.5

The first brutal attack on the sanctity of Harimandir Sahib was made by Masa Rangar, the Kotwal of Amritsar, in 1740. To avenge this insult, Sukha Singh and Mehtab Singh, two brave Sikhs, disguised themselves as revenue collectors, infiltrated the top security cell of the Kotwal and killed him in front of his body guards.

38.6

The next three attacks on the Harimandir were made by the Afghan invader, Ahmed Shah Abdali, in 1757, 1762 and 1764. On all these occasions he ordered his men to blow up the Harimandir with gunpowder and to fill the holy tank with the cow-bones. Each time the Sikhs avenged the attack by killing the commander and their subordinates responsible for their blasphemous act. The fight of the Mughals with Baba Deep Singh, a contemporary of Guru Gobind Singh and a great Sikh martyr, for the possession of the holy shrine, is the most memorable battle of the Sikh history. Baba killed a countless number of Mughals and reached the precincts of the Harimandir with his head held at his palm, as it had been severely cut by the enemy in a close combat on Baba's way to the Harimandir. A shrine to commemorate Baba's death has been raised in the parikarma of Harimandir Sahib, in the Golden Temple complex.

38.7

From 1766 to 1839, the times of the Sikh Misls and Maharaja Ranjit Singh, many hundred Sikh shrines were raised by the Misl Sardars and the Maharaja. Misl Chief, Baghel Singh, when he conquered Delhi,

constructed most of the historical shrines over there. Maharaja Ranjit Singh constructed many hundred gurdwaras outside Punjab in Kashmir, North West Frontier, Peshawar, Kohat, Jamrod, Hyderabad and South India. He also donated large estates for the upkeep of the gurdwaras. For the Harimandir he donated tons of gold to cover its domes with the plates of the precious metal.

38.8

The period from 1839 to 1947 was more a period of reforming the control of the Sikh shrines rather than their construction. For the last three hundred years the gurdwaras were controlled by the descendants of Sri Chand and Prithi Chand sons of Guru Nanak Dev and Guru Arjan Dev respectively. During the British rule, when the new settlement records were made, the ownership of the gurdwaras were entered against their personal names. After the mutiny, at the initiative of the Government, the control of the Golden Temple and Akal Takhat was transferred to a management committee over which the Deputy Commissioner of Amritsar had complete control. The priests of most of the Gurdwaras had converted the shrines into quasi-Hindu temples. They had installed images and status along with Guru Granth Sahib; the stories from the Hindu scriptures were recited in the gurdwaras in place of the sakhis from the Sikh history; the low-caste people were banned to enter many gurdwaras and most of shrines were run for commercial reasons rather than for religious purposes.

38.9

The British also used the Sikh shrines for their political ends. In 1914, when many passengers of the Komagata Maru were killed by the British police at Calcutta harbour, they manoeuvred to get a Hukam Nama from the Akal Takhat reading that the victims of the bullets were not Sikhs. Again in 1919, after the massacre of the Jallianwala Bagh, to cool down the Sikh anger General Dyer, the killer, managed to present himself at the Akal Takhat and received a Siropa (a Sikh honour).

38.10

The first direct confrontation with the British regarding the gurdwaras and their control, however, came in 1912. In this year the capital of India was

shifted to Delhi, and in the course of building of the new capital, the government acquired a plot of land attached to gurdwara Rakab Ganj in New Delhi and demolished an old boundary wall. The Sikhs very strongly reacted against this sacrilege. Later in September 1920, after the end of the First World War the government apologised to the Sikhs for hurting their feelings, rebuilt the wall and gave back all the property to the gurdwara.

38.11

On 5 October, 1920, a 13-member committee of the Sikhs took over by force, the control of the gurdwara Babe-di-Ber, at Sialkot, from the resident mahant. This action was later rectified by the Divisional Commissioner of Lahore, Mr. King. According to the tradition prevalent in the Sialkot district, the local Sikh congregation always played a part in appointing a new mahant after the death of the previous one. The current problem arose when in 1918, the daughter-in-law of Mahant Harriam Singh, installed her minor son Gurcharan Singh as the new mahant, after Harnam Singh's death and appointed a clean-shaven Sikh, Ganda Singh, as his regent. After the interference of the Divisional Commissioner the matters came to a pass and the control passed on to an elected committee.

38.12

The incident of the gurdwara Babe-di-ber moved the Sikhs to expedite to form a Central committee to take over the control of the management of the Sikh shrines all over Punjab. As a result, a number of planning committee meetings were held and after lengthy and strenuous deliberations, a committee of 175 members, to be known as Shiromani Gurdwara Parbandhak Committee (SGPC) (Supreme Committee of the Gurdwara Management) was formed on 15 November, 1920. Sardar Sunder Singh Majithia, Harbans Singh Attariwala and Bhai Jodh Singh were elected its first president, vice president and secretary respectively. At the same time, an organisation known as Akali Dal was also formed to run and organise the political activities of the Sikhs. The two organisations were to liaise closely with each other for the gurdwara matters. The Akali Dal was to raise and train men for participating in the morchas (agitations) in taking over the gurdwaras from the arrogant mahants. The Akali Dal was to be the political wing of SGPC. A national paper, the Akali, in the Gurmukhi script, was also launched.

38.13

Under the pressure of the SGPC and the Akali Dal, many mahants began to transfer control to the SGPC and agreed to become paid priests at their respective gurdwaras. However, at some important historic gurdwaras, the mahants resisted the pressure and refused to part with the control of the Sikh shrines. This led to very ugly scenes and confrontation with the mahants and the local police.

38.14

The first of such a confrontation took place at Nankana Sahib, in February 1921. The gurdwara at the birthplace of Guru Nanak Dev was being managed by an Udasi mahant, Narain Das. He had a force of 400 mercenaries to protect him and the property. Narain Das was a debauch and had arranged all sorts of immoral activities within the gurdwara precinct. The Sikhs threatened to eject him by force. On 20 February, 1921 a jatha of one hundred and fifty Sikhs led by Sardar Lachman Singh Dharovalia entered the gurdwara. Narain Das ordered his mercenaries to close the doors of the shrine and to kill all the protesters. The dead or wounded bodies of all of them were later dragged to a hurriedly made cremation spot and put on the burning flames. By the time the police and local Sikhs arrived at the scene, 130 men had been burnt by the fire.

The news of this massacre spread like jungle fire. The Sikhs from all over India began to converge on Nankana Sahib. Mr King, the Commissioner of Lahore reached Nanakana Sahib and handed over the keys of the gurdwara to the SGPC and ejected Narain Das from the gurdwara.

38.15

On 7 November 1921, Baba Kharak Singh was appointed new president of SGPC. The British government did not consider him to be a loyalist. The deputy commissioner of Amritsar took into his own possession the keys of the treasury of Golden Temple and refused to pass them over to Baba Kharak Singh. In the agitation which followed 193 leading Akalis were arrested and sentenced to varying terms of imprisonment and fines. At the end, on 17 January, 1922 the government yielded, released

all the prisoners and handed over the keys to Baba Kharak Singh's nominee.

38.16

Guru ka Bagh is a small shrine, related to Guru Arjan Dev and is situated about thirteen miles from Amritsar. This shrine became the next battlefield between the Akalis and the local mahant. In August 1922, the Udasi mahant lodged a complaint in the local police station against the Akalis. He alleged that they were trespassing and stealing wood from the shrine. Under the Seditious Meeting Act, all assemblies in and around the gurdwara were banned. Contravening the promulgation of the act, the Sikhs called a meeting at the gurdwara precincts. The police dispersed the meeting and arrested Akali leaders, including Master Tara Singh and Sardar Mehtab Singh. The Akalis launched peaceful morchas to liberate the gurdwara from the unlawful possession of the Udasi mahant. Jathas of 100 Akalis left Akal Takhat Sahib every day to court arrest in front of the gurdwara. The jathas, which included both men and women, were mercilessly beaten by the police by lathis, jack-boots and fists. This agitation lasted for about nineteen days. In total, 5605 Akalis were arrested and about 1000 were wounded and hospitalised. The Indian National Congress appointed an enquiry committee, which ensured the police for atrocities and excesses and lauded the Sikhs for their peaceful resistance. On 17 September, the police retired from the scene by the orders of Sir Edward Maclagan, the governor of Punjab and the possession of the gurdwara was passed on to SGPC. The trial of the Sikh leaders arrested in this morcha convicted a number of them and when on 30 October 1921, they were being moved to Naushera jail, many thousand men and women laid themselves on the rail tracks near Panja Sahib. Two men were crushed to death on the rail before the engine driver could stop the train. The estate of Guru ka Bagh was then purchased by a Hindu veteran Sir Ganga Ram who bequeathed it to the SGPC.

38.17

The last and the most violent confrontation between the Akalis on one side and the mahant and police on the other side took place at Gangsar in village Jaito in July 1923. This agitation lasted up to April 1925, when the government yielded, released all the prisoners and the Gurdwara Act, 1925 came into being. The confrontation started, when the Maharaja

of Nabha, Ripduman Singh, was forced by the British to abdicate in favour of his minor son. The Sikhs of Nabha organised Akhand Paths in their local gurdwaras. One such Akhand path at the Gangasar gurdwara was interrupted by the police. The Sikhs launched the morcha. The SGPC and the Akali Dal were declared illegal, and 59 Akali leaders, including Master Tara Singh, Teja Singh Samundri, Professor Teja Singh and Bawa Harkrishen Singh, were arrested and charged with conspiracy to wage war against the King. The size of the jathas increased from 25 in 1923 to 500 in 1924. The very first jatha of 500 was fired near gurdwara Tibbi Sahib and 150 people died on the spot and 200 were wounded. When all the jails in and around Nabha were filled with the non-violent agitators the government yielded and apologised from the Sikhs for their excesses and irreligious acts.

38.18

The morcha of Jaito also coincided with another morcha at gurdwara Bhai Pheru at Lahore, where many thousand Sikhs courted arrest. Pandit Jawahar Lal Nehru was also arrested at Jaito for participating in the morcha. Mr. M. A. Jinnah, Mahatma Gandhi, Madan Mohan Malvia and Maulana Abul Kalam Azad all showed their sympathy for the Sikhs and stood with them in this passive but successful agitation.

38.19

The struggle of the control of gurdwaras which started in 1912 came to an end with the passing of Gurdwara Act, 1925, when the control of the Sikh gurdwaras was officially transferred to SGPC. The bill met all the Akali demands and all the political prisoners were released unconditionally.

38.20

The agitation of the control of Sikh shrines took a significant toll of the Sikhs lives. About 1000 people were killed, more than 3000 were wounded and about 30,000 were arrested. About Rs. 2 million were paid in fines. Many hundred army soldiers deserted their ranks and many retired soldiers lost their pensions.

In this agitation most of the Hindus of Punjab supported the Udasi mahants against the Akalis. The Hindus also claimed that most of the gurdwaras were Hindu temples and that the Sikhs were not a separate religion but a reformatory moment of the Hindus. They also claimed that they should be allowed to manage the Sikh shrines and should control the Sikh affairs. The articles of Kahan Singh Nabha 'Hum Hindu Nahin Hai' and the famous speech by Sardar Mehtab Singh, which he made on issue of the first gurdwara bill ignited unprecedented jealousy in the Hindu ranks and the gulf between the two communities widened.

THE SIKH HISTORY

UNIT 39

Other Religious Movements and their Effect on the Development of Sikhism

This unit discusses (1855 onwards) the development of Nirankari, Radhaswami, Namdhari, Christian, Brahmo Samaj and Arya Samaj movements in Punjab and their effect on the spread of Sikhism.

39.1

The Nirankari movement was started by Dyal Das in the late nineteenth century. He was a bullion merchant of Peshawar. When Dayal Das died in 1855, his followers placed his sandals on an altar alongside Guru Granth Sahib. The Nirankaris were condemned by both Hindus and Sikhs for their pronouncements against the Hindu avatars and the Sikh gurus. They worship gurus other than the ten recognised by the Sikhs and have prepared a granth of their own known as 'Amrit Bani'. They also address their leaders as 'Satguru' (the true guru). The massacre of Sikhs by Nirankaris on the Baisakhi Day in 1982 and later the murder of their guru, Gurbachan Singh, has adversely effected the growth of the movement and now they are rapidly losing their separate identity both inside and outside Punjab.

39.2

The sect of Radha Swamis was also founded in the middle of nineteenth century. Its founder was one Shiv Dayal, a Hindu banker of Agra. He described God as the union between 'Radha' (soul) and 'Soami' (the master), hence the name Radha Swami. On his death in 1878, the movement split into two divisions, one kept its headquarters at Agra in Uttar Pradesh and the other built headquarters on the bank of river Beas in Punjab. The Punjab branch was organised by one Jaimal Singh who was born in 1839 and died in 1913. Like Nirankaris they too worship gurus other than the ten gurus recognised by the Sikh faith. They use

Guru Granth Sahib for their spiritual guidance but do not give the Granth the status of a living Guru.

They have a line of their own living gurus. They also do not believe in the necessity of taking amrit and becoming a Khalsa.

39.3

The Namdhari of Kuka movement was started by a Sikh named Balak Singh, son of a goldsmith of North West Frontier region. He was born in 1797 and died in 1862. After 1947, the headquarters of the sect were moved to Ludhiana. Namdharis chant hymns loudly and dance in their temples. They normally emit loud shrieks when chanting hymns hence the name 'kukas'. They wear white turbans flat across their foreheads thus distinguishing themselves from the rest of the Sikhs. Kukas came into prominence when they murdered Muslim butchers for slaughtering cows and selling beef, in 1870-1871. On the orders of the deputy commissioner of Ludhiana, 66 Kukas were blown up by tying them to the mouths of the cannons.

The Namdharis strictly adhere to the puritanical faith of Guru Nanak more than other Sikhs.

39.4

The above mentioned movements drew most of their converts from the Sikh faith. They, specially the Nirankaris and the Radha Swamis, changed the basic doctrine of the Sikh religion and introduced their own rules of worship. They do not accept the authority of Guru Granth Sahib as commanded by Guru Gobind Singh, instead they worship their leaders as the living guru. The Sikhs have banished them from their fold and have ostracised them from their brotherhood.

39.5

The Christian and Hindu missionary activity of the period also had its effect on the growth of Sikhism. The first Christian mission was established in Punjab in 1853 in Ludhiana. After the annexation of Punjab, the Christian activities were spread all over the region. Maharaja Dalip Singh was converted to Christianity in 1853, later Harnam Singh,

brother of the Maharaja of Kapurthala and his family also embraced Christianity. Raja Harnam Singh's two sons, Maharaj Singh and Dalip Singh and a daughter Amrit Kaur rose to eminent positions. Maharaj Singh became a governor of Bombay, Dalip Singh a judge of the Punjab High Court and Amrit Kaur Health Minister in the first government of independent India.

Apart from a few notable families most of the other converts to Christianity were from the untouchable castes of the Hindus. Thus within a short time a Christian became synonymous with 'chura', the Punjabi name for a sweeper.

39.6

The Hindu missionary activities of Arya Samaj and Brahmo Samaj also had its effect on the growth of Sikhism in Punjab. The Arya Samaj was founded by Swami Dayanand Saraswati, a Hindu Brahmin born in Kathiawar in 1824. He rejected the caste system and forbade the worship of idols. He asked his disciples to follow the teaching of Vedas and named his movement as 'Arya Samaj'- the organisation of the Aryans. His followers came from all over India. He came to Punjab in 1877 and received a rousing welcome from both the Hindus and the Sikhs.

Dayanand Saraswati lost his followers from amongst the Sikhs, Christians and Muslims when he published his book 'Satyarth Prakash' in which he insulted the prophets of these faiths.

39.7

The founders of Brahmo Samaj, an organisation of liberal Hinduism, opened their missionary office in Punjab in 1864 at Lahore. An important Sikh who joined the movement was Dayal Singh Majithia, the founder of the daily newspaper 'Tribune' and Dayal Singh College. The religious works of the western writers notably, Max Muller, Dr. M. Williams and Sir Edwin Arnold generated a move amongst the literate to convert to Hinduism. The lecture tours of Dr. Annie Besant and many other theologians for propagating the religion of the Vedas, also added to the movement of conversion to Hinduism popularly known as the 'Shudi'.

THE SIKH HISTORY

UNIT 40

The Prelude to India's Independence

(1946-1947)

This unit studies the reasons which lead to the partition of India, the failure of the Sikh leadership, the promises made to the Sikhs by the Congress leaders and the dawn of independence.

40.1

India was partitioned on 14 August 1947 and the communal riots which took place proceeding the creation of Pakistan and the independence of India, in 1946-47, resulted in the unprecedented bloodshed in the Indian history. The mobs killed indiscriminately, burnt everything in their way and molested almost every woman of the other faith they encountered.

40.2

The first shot in these bloody riots was fired by the Muslim League in Calcutta on 16 August 1946. Mr Shahid Suharawardy was the chief minister of Bengal at that time. The league organised a 'Direct Action Day' on 16 August, 1946 and the mob clashed with the Hindus. The killings went on for five days. The official estimate of the casualties was 5000 dead, 15,000 injured and 100,000 rendered homeless. The Sikh population of Calcutta, at that time, was estimated to be about 20 thousand. A large number of them were killed in the first few days of the riots. To cool down the Sikh anguish, chief minister Suharawardy issued statements praising the Sikhs and the part they played in rescuing the Muslims, but it was all a manipulated statement, a whitewash and a political gimmick.

40.3

The killings of Calcutta had its reprisal effects in Bihar where Hindus were in majority. In a few days after the Calcutta riots, more than 10,000 Muslims were massacred in Bihar. After Bihar the riots spread to Uttar Pradesh and Madhya Pradesh. Only a handful of Sikhs were involved in these riots.

40.4

The direct confrontation of the Muslims and the Sikhs started when the violence erupted in Hazara, a city in NWFP* in December 1946 which later spread to Rawalpindi, Camebellpur and Multan. The Muslims killed the Sikhs indiscriminately to occupy their successful businesses and well maintained homes. In villages it happened to take over their fertile lands.

40.5

To combat the communal passions a coalition government comprising of Unionist Muslims and moderate Hindus and Sikhs was formed in Punjab and Khizr Hayat Khan was appointed the Chief Minister. But it was a losing battle. The communal tide was at its peak. The riots and killings multiplied. Khizr Hayat's government collapsed on 2 March 1946. On the same day, Master Tara Singh unleashed his sword in front of the Lahore Assembly building, an act which he has denied in his own autobiography, and shouted, "Death to Pakistan". On 4 March, in Lahore, a procession of Sikh and Hindu students clashed with the Muslim students and many hundreds of students were killed.

40.6

The Lahore riots were followed in other Punjab cities and the large number of casualties were of the Sikhs for they were easily identifiable rather than others. In NWFP* villages there was mass killing of the

Sikhs. The Punjab police was 74 percent Muslim and they all sided with the Muslims to disarm and kill the Sikhs and Hindus. The Hindus and Sikhs were caught unaware and unequipped and thus lost a large number of lives.

40.7

On 13 April 1947, Master Tara Singh and 280 Jathedars vowed in front of Akal Takhat to organise Sikh Jathas to protect the lives of the innocent people. Contacts were made with the Hindu organisations and the Sikh princely states and swords, guns and ammunition were distributed to attack and defend as appropriate.

40.8

Lord Mountbatten, who had taken over as the Viceroy of India on 22 March 1947 was finalising plans to transfer power to the Indians as soon as possible. He was not very keen in dividing India. In Punjab, in every district the Sikhs, Hindus and Muslims were inextricably mixed. The administration knew that the division on the communal grounds would be disastrous. But the collective public opinion was in favour of division. When the Sikhs were convinced beyond doubt, that the pressure to divide India between Muslims and Hindus was imminent, they also lodged a claim for a Sikh state, Khalistan.

40.9

Lord Mountbatten went back to England to brief the Labour government, then headed by Prime Minister Attlee, about the latest situation in India and the choices of the party leaders. He returned to India in May, 1947 and appointed Boundary Commissions under the Chairmanship of Sir Cyril Radcliffe to look into a just division of Punjab and Bengal. The Sikhs were to decide if they were to live in an undivided Punjab, in Pakistan, under the domination of the Muslims or in a divided Punjab, in India, with the Hindus. The Congress leaders, including Mahatma Gandhi and Jawahar Lal Nehru, persuaded the Sikhs to opt for the second choice. They had passed special resolutions in the Congress Working Party meetings promising that if the Sikhs chose to stay with India then they would be offered special status in the Punjab where they could live with honour and glory. After detailed deliberations the Sikhs

accepted the promises made by the Congress leaders and lodged their claim with the Boundary Commission to draw the dividing line at the river Chenab.

40.10

The main provisions of the declaration made by Lord Mountbatten, on 3 June 1947, after consulting Sikhs, Hindus and Muslims included the followings:

- a. India was to be partitioned.
- b. The legislative assemblies of Punjab and Bengal were to decide whether their states should or should not be divided .
- c. The option to remain with India or Pakistan by NWFP and Sylhet area of Assam were to be settled with a referendum.
- d. Independent states were advised to make their own choice to accede either to India or Pakistan.

All parties accepted the declaration though with reservations. The assemblies of Punjab and Bengal voted for the partition of their provinces. East Punjab and West Bengal were to remain in India and West Punjab and East Bengal to join Pakistan. The referendum in NWFP and Sylhet decided in favour of joining Pakistan.

40.11

From April 1946 to June 1947 when the Sikh case was to be presented first to the Cabinet mission and then to the Boundary Commission, the Sikh leadership failed in its duty to lead its own nation. The division of the community into groups of many denominations, the self centred approach and mistrust between each other deprived the Sikhs of an honest, intelligent and strong leader. The case of a separate homeland for the Sikhs was presented by their leaders in a disoriented mode. Each leader spoke his own language and played his own tune. There was no harmony, agreement and re-approachment amongst them. Giani Kartar Singh, Master Tara Singh, Harnam Singh Advocate and Sardar Baldev Singh were in control of the Sikh destiny. In April 1946, before the

Cabinet mission, where the other communities presented a united plan, the Sikh leaders struck each a different tune. Where Giani Kartar Singh, supported the partition of Punjab, he suggested that Jullundur and Lahore Division together with Hisar, Karnal, Ambala, Simla, Montgomery and Lyalpur districts to form the Sikh State; Harnam Singh Advocate opposed the partition of Punjab and Master Tara Singh advocated for a united India.

40.12

Sardar Baldev Singh, who met the Cabinet Mission separately said that he favoured a united India. When asked by Sir Stafford Cripps that how the Sikh State could be formed, he replied that it would be the Punjab, excluding Multan and Rawalpindi divisions with an approximate boundary along Chenab river. Sir Stafford Cripps then offered Baldev Singh the areas in the Punjab in which no community predominated (including the PEPSU states) as a province to constitute a separate Sikh state. Baldev Singh rejected the offer on the basis that it would be too small an area to form the Sikh homeland. It is irresponsible, unfortunate and an irony of fate that an offer, which the Sikhs, later, took twenty years to fight for, was rejected by Baldev Singh without any consultation with the other leaders. History cannot forgive Sardar Baldev Singh for this thoughtless and irhabrained act.

40.13

Where on one hand the Sikh leadership quarrelled amongst themselves over the division of Punjab, and failed to produce a solid and unified plan for a Sikh homeland, they, on the other hand barred personalities like Sir Joginder Singh, a man of learning and a member of Viceroy's Executive Council, to meet the commission and to talk to them on behalf of the Sikhs.

Even the Mountbatten Plan of 3 June 1947, which divided the Punjab and the Sikhs had to leave more than 150 historic gurdwaras in Pakistan, besides Rs. 7 billion worth of property and half of the Sikh population, was rejected by the Akali Dal, the Panthic Board and Master Tara Singh; Sardar Baldev Singh declared on the All India Radio its acceptance by the Sikhs.

40.14

The massacre of the Sikhs and the Hindus in Pakistan and of the Muslims in India is un-exemplary in the Indian history. Within three months of the birth of Pakistan more than 500,000 people were killed on both sides of the border and more than 5 million Hindus and Sikhs trekked from Pakistan to India to find new homes in the strange land.

THE SIKH HISTORY

UNIT 41

Era of the Defence of India; Wars with China and Pakistan (1947-1965)

This period records the role of the Sikhs In defending the Independence of India against the naked aggressions of China and Pakistan.

41.1

India received independence on 15 August, 1947. The sacrifices made by the members of the Ghadar party of San Francisco, the boarders of the Kamagatamaru ship of Canada, the India National Army of Japan and many other pacifist and non-pacifist organisations of the mainland India bore fruits and India breathed the air of independence after a dark period of slavery of more than 1,000 years. The invaders from Persia and Afghanistan ruled India for about 800 years and the English ruled her for about 200 years. The Indians must salute all martyrs and specially the Sikh martyrs who played a major role in this war of independence against the English. A population of only 2% made more than 95% of the total sacrifices for the liberation of India.

41.2

From 1947 to 1965, India had to fight first Pakistan, then China and then again Pakistan to defend her borders. Here again the maximum casualties were of the Sikh soldiers who kissed death at the altar of freedom.

41.3

The state of Jammu and Kashmir acceded to the Union of India after her independence. The raja of Kashmir was a Hindu whereas majority of the

population was Muslim. The fundamentalists waged a war against the merger of Kashmir with the Indian Union.

41.4

The Muslim tribal groups, supported by Pakistan, ignited trouble first in Baramula and then in Srinagar, the capital of Kashmir. The rebels overran Baramula on 27 October 1947 and on the same day reached the outskirts of the Srinagar airport. The Sikh regiments, which formed the spearhead of the Indian army were immediately flown from various stations to Srinagar. During a month of severe battle with the rebels, supported by the Pakistani army, the Indian army saved Srinagar. In an offensive which followed they liberated Uri, Mahura power house, Muzaffarabad, Tithwal, Chakibal and Richhmar Galli. The heroes of these wars were Brigadier (later Lieutenant General) Harbakhs Singh and Air Commodore Mehr Singh. By the middle of 1948 the Kashmir borders had been properly secured and all lost areas had been recovered from Pakistan by the Indian soldiers. 21 gallantry decorations were awarded to the Sikh soldiers in their engagement with the enemy at Richhmar Galli.

41.5

Hydrabad is a Muslim populated area now an important part of modern Andhra Pradesh. The Nizam of Hyderabad did not accede to India after her independence. In September 1948 Hyderabad was annexed by a police action. The action which forced the defence of Nizam to lay down its arms was spearheaded by the Sikhs. The highest gallantry award of the Hyderabad Police action went to Havildar Bachittar Singh.

41.6

In April 1956 the Indian army under the command of Lt. Colonel Gurbakhs Singh was sent to control the lawlessness in Nagaland. By the end of August 1956, most of the areas infested with the hostile Nagas, supported by the Pakistani infiltrators were cleared by the Sikh regiments. The Sikhs were awarded 6 decorations for their operations in the Naga hills.

41.7

Goa is a very picturesque area of Western Indian coast. At the time of India's independence it was under the control of Portuguese regime. The population of Goa wanted to accede to India while the rulers were adamant not to give it up. In December 1961 the Indian army, vanguarded by the Sikh regiment, was sent in. The Portuguese forces surrendered at Panjam and Goa was annexed to the Union of India.

41.8

In 1962, the Chinese attacked India. The battle of Walong, the battle of Twin Peaks, the battle of Tonpengl and the battle of Ladhak are reminiscent of the large number of Indian casualties, most of whom were young Sikh regiments sent to stop the enemy, and in their chivalry, though they halted the Chinese advance, but themselves perished in the encounter, for they were ill-equipped and untrained to fight in severe cold and at mountain heights. Lt. General Bikram Singh who halted the advance of the Yellow Huns will always be remembered in the Indian history as a Dragon Killer.

41.9

In 1965, Pakistan attacked an Indian post at Pharkian-ki-Gali, north-west of Srinagar, situated at a height of 9,000 feet. The Sikh section stationed at the post repulsed the attack. The Pakistanis opened other fronts of Burki, Chhamb, Dewa, Barmer, Kargil and Poonch. An area of about 1200 miles was under enemy attack. The bravery, strategy and planning of Lt. General Harbaksh Singh, Lt. General Joginder Singh Dhillon, Major General Rajinder Singh, Major General Gurbaksh Singh, Major General Amrik Singh and Major General Mohinder Singh crushed the enemy defences and saved the Kashmir Valley from falling into the enemy hands.

41.10

Where Pakistan was waging a war at the Kashmir boundaries, another front was opened at the Lahore sector. The Pakistanis brought in their Baluchis and Pathan regiments. On the first day of the battle in this area,

General Sparrow destroyed 69 of enemy tanks; this feat beats the record of German General Romel of the second World War. The Pakistani attack on all the fronts was completely routed by the Indian army. In return the Indian army advanced up to the outskirts of Lahore. The war came to an end in September 1965, when the Pakistan aggression was completely wiped out. The war of 1965 was the epitome of the resolve that solidly behind the armed forces stood the entire Sikh nation, dedicated to the defence of India.

THE SIKH HISTORY

UNIT 42

Sikh Homeland-Punjabi State (Punjabi Suba) (1947-1966)

This period records the Sikh struggle to get a Sikh majority State-The Punjabi Suba. The betrayal of the Congress leaders and the impotence of the Akali superintendency

42.1

Guru Gobind Singh has written in one of his long hymns 'Krishan Avtar'-- "Ko kisi ko raj na deh hai, jo ley hai nij bul te ley hai" meaning that no one would give crown control to the others, those who would get it would get it with one's strength. This divine precision is true in all ages. Congress leaders, including stalwarts like Mahatma Gandhi and Pandit Jawahar Lal Nehru gave unequivocal promises to the Sikhs that after independence the Sikhs would be given freedom to live with glory and honour in Punjab, but after attaining power they all went back from their promises. Pandit Nehru even refused to recognise Panjabi language as the official language of Punjab. Whereas all other states were reorganised on the linguistic basis, Punjab was denied this privilege. The Sikhs had to fight for it. A Punjab, with a Sikh majority population, which was offered to them by the British in 1947, they eventually got from the Congress in 1966, after 19 years of bitter struggle, enormous sacrifices and numerous agitations.

42.2

Independence means freedom, where one is free to develop one's own culture, religion and heritage; where one is not a slave of others; where one can take and implement one's own decisions; where one is not a second class citizen and where one enjoys peace, honour and respect. A home is where every thing belongs to the owner, where one can take a sigh of relief, where there is love and affection all over and where the bells of worship and adoration ring in every corner.

Just a few years after India's independence the Sikhs realised that there was an air of abnormality and strangeness in the atmosphere. There was some sort of uneasiness and uncertainty in the environment. The leaders in power were looking at the Sikhs with suspicion and distrust. The government had reduced the Sikh quota in the armed forces, it had refused to recognise Punjabi as the official language of Punjab and while drafting the constitution of the independent India it had refused to acknowledge the religion of the Sikhs as a separate religion. All that was a signal of a new war- a war of survival, and nineteen years of freedom could not be called the years of freedom for the Sikhs and India could not be termed as the home of the Khalsa.

42.3

The dream of an independent Sikh state has been with the Sikhs ever since the days of Guru Gobind Singh. The Sikhs have recited the phrase 'Raj Karega Khalsa Aaki Rahe Na Koye'- the Khalsa shall rule and there will be no enemy left- for the last 300 years. Millions of Sikhs have lost their lives to realise this dream. The conquest of Punjab by Maharaja Ranjit Singh was a step to realising that vision, but the introduction of one man one vote, by the British changed the concept of the governing-rule in the later years. The Sikhs were only 2% of the population of the British India and about 13% of the population of Punjab. A Sikh homeland with the majority of the Sikhs was difficult to be carved out from the pre-independent Punjab. The suggestion of Cripps to form a Sikh homeland by joining the Sikh princely states and some part of the East Punjab was rejected by Sardar Baldev Singh on the grounds of too small an area. That was the greatest blunder of the Sardar as 20 years after that denial the Punjabi Suba was formed by joining almost the same areas.

42.4

On 15 July 1948, the government merged the Punjab's princely states into one unit and called it PEPSU- the Patiala and East Punjab States Union. This unit was merged in Punjab on 1 November, 1956. During this period of 8 years the area witnessed bitter fighting within various Sikh factions and between the Akalis and the Congress government. As the Central government and Akalis could not come to an understanding the first ministry of the Sikh homeland was a caretaker ministry with Gian Singh Rarewala, a Sikh aristocrat, as its Chief Minister. On 13 January

1949, a broad based ministry was constituted by him. It had 8 ministers. On 18 November 1949, the President dissolved the PEPSU ministry and transferred the control to the Central government on grounds of lawlessness in the state.

42.5

On 23 May 1951, a seven-man ministry was sworn in by the Rajparmukh, Maharaja Yadvinder Singh. Colonel Raghbir Singh was sworn in as the Chief Minister. On 7 January 1952 PEPSU went to polls for electing its 60 members State Assembly. Congress won 26 seats whereas the Akalis won 19 seats, other seats went to Jan Sangh (3), Communists (3), Independents (7) and others (2). On 1 March 1952, Colonel Raghbir Singh, a Congress nominee, was again made the Chief Minister of PEPSU.

42.6

The Congress ministry fell just after a month and a half of the swearing-in ceremony. Many Congress members defected and on the very first day of the opening of the assembly i.e., 16 April 1952, the Government was defeated in a vote of confidence. The ministry resigned on 18 April 1952.

42.7

A coalition government, of the United Front was formed on 22 April, and Gian Singh Rarewala was appointed the Chief Minister. On 21 February 1953, the Election tribunal unseated two of United Front's members including Gian Singh Rarewala. On 4 March 1953, the President of India suspended PEPSU government and imposed President's rule.

42.8

Fresh elections for the PEPSU assembly were completed on 5 March, 1954. The Congress party formed the government and Colonel Raghbir Singh was again appointed as the Chief Minister. Colonel Raghbir Singh died of blood cancer on 7 January 1955 and Brish Bhan, a veteran leader was made the Chief Minister of PEPSU.

42.9

The independent state of PEPSU was dissolved on 1 November, 1956, because the Central government had been made to believe that the notion of a Sikh state had been rejuvenated in the minds of the Sikhs and that PEPSU had, in fact, become the nucleus of a Sikh homeland. The dissolution of PEPSU was a grossly treacherous and selfish act of the Nehru government and the Sikhs must not forgive Congress leadership for this betrayal.

42.10

In the mainland Punjab there was another sad and gloomy story in the making for the Sikhs. In the 1946 general elections, the Akali Dal, independently, contested for the assembly seats and won 23 out of the 33 seats reserved for the Sikhs. After independence, the members of the 1946 legislature along with six further members constituted the new legislature of the independent Punjab. Dr. Gopi Chand Bhargava, a Congress nominee became the first Chief Minister of the free Punjab. Just after the swearing in of the new ministry the Congress manipulated to divide the Akali Dal into two factions. One consisting of leaders like Swaran Singh. Ishar Singh Majhail and Udhham Singh Nagoke joined the Congress and the other led by Master Tara Singh stood independently on its own and refused to merge with the Congress. To break the stronghold of Master Tara Singh, on 11 June 1948, Dr. Bhargava allured Giani Kartar Singh to join the Congress and offered him a cabinet post, which he accepted. Ishar Singh Majhail was then dropped from the new ministry.

42.11

In March 1948, an high powered committee, consisting of Pandit Nehru, Dr. Rajendra Prasad, Dr. Ambedkar and Mr. K.M. Munshi, was formed to look into the Sikh demands which inter alia included:

- a. the formation of a Punjabi speaking state
- b. the Sikh recruitment in the Indian armed forces and
- c. the recognition of the Punjabi as the state language of Punjab.

42.12

The committee just sat on the demands of the Sikhs. The Akalis waited for a year and when they were convinced that the committee had actually become defunct and had no desire to look into the Sikh demands, they called a political conference in Delhi for 20 February, 1949. Master Tara Singh was arrested, on 19 February 1949.

42.13

A secret alliance of the Punjab Congress legislators including Bhim Sen Sachar and Giani Kartar Singh toppled the government of Dr. Bhargava in April 1949. Dr. Bhargava tendered his resignation on 13 April, and Bhim Sen Sachar formed his ministry on the same date. The Sikh ministers he included in his cabinet were : Ujjal Singh, Colonel Joginder Singh Mann, Ajit Singh, Narotam Singh and Dalip Singh Kang. Later Gurbachan Singh Bajwa was also taken in as a minister.

42.14

In 1948, the Central government declared Punjab a bilingual state with both Hindi and Punjabi as the state languages. In 1949, the Punjab University, dominated by the Arya Samaj elements, rejected Punjabi as a medium of instruction. The Punjab thus became a battle-ground over the language issue. On 2 October, 1949, Bhim Sen Sachar announced a formula, known as Sachar formula which provided for a notional division of the Punjab into two zones: a Punjabi zone and a Hindi zone. Punjabi in the Gurmukhi script was to be the medium of instruction in the Punjabi zone, and Hindi in the Devnagri script was to be in the medium of instruction in the Hindi zone. In order to retain the bilingual character of the state the formulae provided for a compulsory learning of both languages in each zone, with Punjabi as the second compulsory language in the Hindi zone and Hindi as the second compulsory in the Punjabi Zone.

In October 1949, the Akali Dal working committee passed a resolution welcoming the formulae. By the defection of Giani Kartar Singh and his associates the Sachar ministry fell on 18 October and Dr. Bhargava was again appointed as the Chief Minister of Punjab. The Sachar formulae was thrown in limbo.

42.15

On 2 November 1949, Master Tara Singh stated that the Sikhs wanted a Punjabi Suba, a state where they had a majority and also wanted the same autonomy for the new state as was given to the State of Jammu and Kashmir. In March 1948, on the instruction of the Akali Dal working committee, 22 MLAs of the Punjab assembly, who were elected on the Panthic ticket and had joined the Congress, resigned from the Congress. Baldev Singh, Giani Kartar Singh and other Congress stooges tried to split the Akali working group but failed in their attempt.

42.16

Master Tara Singh was arrested on 7 September, 1950 on a false pretence by the Punjab police. On 28 November, 1950, the Division Bench of the Punjab High Court, ordered the unconditional release of the Master.

42.17

The Bhargava ministry fell on 16 June 1951 and Punjab was put under the President's rule. The Punjab went to the polls in February 1952. The Akalis were completely routed at the polls. They won only 13 out of 126 of the assembly seats. The Congress had won 98. Punjab's new ministry was formed on 17 April, 1952 and Bhim Sen Sachar was again made the Chief Minister.

42.18

The demand of the Punjabi Suba was put up again by the Akali Dal and the indifference of the government was severally criticised by the Sikh organisations. Master Tara Singh called a conference at Amritsar to discuss the Sikh demand and the response of the government. The Punjab government imposed section 144 of the Criminal Procedure Code and banned all the gatherings. Master Tara Singh was arrested on 24 February 1953 for defying the order. On widespread protests by the national leaders he was released on 14 March 1953.

42.19

Akalis called a convention at Anandpur Sahib on 29 September 1953 and passed the following resolutions:

- a. that the Sikhs scheduled castes be given the same privileges and concessions as given to the Hindu harijans,
- b. that the government should create a Punjabi speaking state out from the existing Punjab,
- c. that a commission should be appointed to enquire into the cases of discrimination against the Sikh soldiers in the armed services.

The Akalis launched a peaceful morcha to press for their demands. On the assurance of Dr. Katju, the then Home Minister, that the demands of the Sikhs would be met in total, the agitation was abandoned on 16 November 1953.

42.20

Mr. Rumulu, a leader of Andhra Pradesh, went on fast unto death to press for the demand for the reformation of Andhra state on the linguistic basis. He died on 7 October 1953. The situation exploded in Andhra. The government yielded and appointed a State Reorganisation Commission on 22 December 1953, with Syed Fazal Ali as the Chairman, to look into the reorganisation of the Indian Union on a linguistic basis. Other members of the commission included H.N. Kunzru and K.M. Panikar.

42.21

On 10 May, 1955, the Sikhs submitted their claim for a Punjabi-speaking state with the State Reorganisation Commission (SRC). On 4 July 1955 some police firing and baton charges occurred outside the Golden Temple. Bhim Sen Sachar, the Chief Minister came to the Akal Takhat and apologised on behalf of the Government for the sacriligious act. He also went to the Harimandir in the utmost humility (he wore only a sack and powdered his body with ashes) and tendered an unconditional apology for the excess of the police.

42.22

On 6 April 1955 the District Magistrate of Amritsar promulgated an order prohibiting the shouting and display of slogans related to the Punjabi Suba, under section 144 of Criminal Procedure Code. The Akalis launched a satyagrah. Master Tara Singh was arrested on 10 May 1955 and later sentenced to 4 months jail on 8 September 1955.

42.23

On 9 October 1955, the SRC submitted its report, accepting the cases of every state except the state of Punjab. The case for a Punjabi speaking state was rejected.

42.24

Bhim Sen Sachar resigned from the government on 14 January 1956 and Pratap Singh Kairon was elected as the new Chief Minister on 21 January 1956. He ruled Punjab for about nine years when he was assassinated. He died on 6 February 1965 by an assassin's bullet.

42.25

On 7 February 1956, the Annual Session of the All India Congress was held at Amritsar. After the conference, the Prime Minister Pt. Nehru called Master Tara Singh to Delhi and reached an agreement with him for the reorganisation of Punjab. The agreement was known as the Nehru-Master Pact. The Congress High Command broke this agreement in 1957 on the instigation of the Arya Samaj leaders.

42.26

Various Hindu Fundamentalist organisations rose against the reorganisation of Punjab and refused to accept Punjabi as their mother-tongue. As a result of Sikh disgust and in protest against the Government's backing-out of its various promises, the Sikh leadership organised a 5 mile long procession in Delhi. It was attended by more than 20,000 people. The Delhi police very brutally mauled the peaceful protestors and set an unprecedented example of state tyranny against the innocent Sikhs.

42.27

On 18 December 1960, Sant Fateh Singh, the new leader of the Sikhs, so appointed by Master Tara Singh, when the latter was arrested by Partap Singh Kairon, the Chief Minister of Punjab, went on hunger strike to death: the demand was the recognition of Punjabi as the language of Punjab and the reorganisation of Punjab on the linguistic basis. The government rounded up about 50,000 supporters of the Sant. On the assurances of Pt. Nehru, Sant Fateh Singh broke his fast on 9 January 1961. Nehru later denied any commitment or promises made to the Sant.

42.28

On 3 August, 1961 Master Tara Singh went on fast until death for the realisation of the Sikh demands. Again on the assurances of the Government, the special emissaries including Sardar Hukum Singh, persuaded the Master, to break his fast. Master Tara Singh broke his fast on 30 September.

42.29

Both Sant Fateh Singh and Master Tara Singh were charged and punished by the Sikh high priests, at the Akal Takhat, for breaking their religious vows without achieving anything, except the false promises of the government.

42.30

The years 1961-65 were turbulent years for both the Sikh leadership and the Sikh masses. The Government had successfully sown the seeds of the internal rivalries and hatred. A number of Sikh intelligentsia and Sikh leaders were bribed into high posts in the Government and were taken away from the main arena of the Sikh politics. This list included leaders like Sardar Hukum Singh and Giani Kartar Singh.

42.31

Pandit Nehru died on 27 May, 1964. Before his death, he had occasion to gauge the emotional upsurge amongst the Sikhs and doubted the wisdom of opposing the demand for the Punjabi Suba. In a speech delivered at

Rajpura he conceded that the Punjabi was the dominant language of the Punjab and instructed the Chief Minister, Pratap Singh Kairon, to declare Punjab as a unilingual state. Kairon, however, for saving his own position as the Chief Minister did not implement this directive.

42.32

Lal Bahadur Shastri became the Prime Minister in 1964 and died of heart attack, in Tashkent, on 10 January 1966. Though honest, he was too weak a character to accept the Sikh demands. Pakistan attacked India in 1965. In the best interest of Motherland, the Sikhs suspended their agitation and diverted all their energies towards the defence of India. The war was won and the credit of this obviously went to the brave Sikh soldiers and the residents of Amritsar's and Gurdaspur's border districts who did all they could to boost the morale of the fighting soldiers, by providing them with home-made food, entertainment and social assistance.

42.33

Mrs. Indira Gandhi became the next Prime Minister of India and Kamaraj, a South Indian leader, became the next president of National Congress. Mrs. Indira Gandhi was sympathetic to the Sikh demands. On 10 March 1966, the Congress working committee passed a resolution recommending that the Government appointed Justice J.C. Shah to demarcate the boundaries. The erstwhile Punjab was divided into three parts. Two new states were formed from within the Punjab. Haryana was formed to include the South west of Punjab comprising an area of 44,000 sq kilometres and a population of 10 million. Himachal Pradesh state was formed to include the north east of Punjab with an area of 55,000 square kilometres and a population of 2 million. The new Punjab was left with an area of 50,000 sq kilometres and a population of 12 million.

42.34

The new states came into being on 1 November 1966. Though the Punjabi speaking state was formed, but a number of issues were left unresolved e.g., the date of transfer of Chandigarh to Punjab, the control of the river waters of Bhakra and Beas Dam projects and the fate of certain Punjabi speaking areas which due to their geographical situation were left out of Punjab.

PEPSU'S SUCCESSIVE GOVERNMENTS AT A GLANCE

DATE	DESCRIPTION	CHIEF MINISTER	PARTY	PERIOD	
July 48	PEPSU created	G S Rarewala	care-taker	Yrs Mths 1 4	Yrs Mths
Nov 49	Presidents's rule				
Nov 49					1
May 51					
May 51	Ministries	Col R Singh GS Rarewala	Congress United Front	0 8	
Mar 53				1 2	
Mar 53					
Mar 54				President's Rule	
Mar 54	Ministries	Col R Singh Brish Bhan	Congress Congress	0 10	
Nov 56				1 10	
Nov 56				PEPSU merged with Punjab	
				5 10	2

THE SIKH HISTORY

UNIT 43

Post Punjabi Suba Period (1966-1978)

This period discusses the Sikh history in the post Punjabi Suba period and the Sikh-Nirankari clashes.

43.1

The formation of the Punjabi Suba defused the communal tension and a new era of hope and goodwill stood set in. The Sikh leader, Sant Fateh Singh, feeling relieved and relaxed, after a long period of agitation and political fight, went on a missionary cum holiday tour of the West, on 3 May, 1966. Ram Kishen, the Chief Minister of undivided Punjab tendered his ministry's resignation on 20 June 1966. The new Punjab was put under president's rule on 6 July 1966.

43.2

A caretaker ministry was formed in Punjab on 1 November 1966 and Sardar Gurmukh Singh Mussafir was appointed the first Chief Minister of the reorganised Punjab.

43.3

Sant Fateh Singh returned to India in November 1966 and lodged a petition with the President and Prime Minister of India regarding the solution of the unresolved issues. The government ignored the petition.

43.4

The Sant lodged an agitation on 1 December, 1966. On 12 December, he announced his decision to go on a fast until death from 17 December

and to immolate himself on 27 December, if he had survived the fast. The two dates have historical importance in the Sikh history. On 17 December, Guru Tegh Bahadur was executed in Delhi and on 27 December, two younger sons of Guru Gobind Singh were buried alive at Sirhind. It was also announced that on 26 December a number of other Sikh leaders would also burn themselves to death for the cause of Punjab problem.

43.5

Mrs. Indira Gandhi appealed to the Sant to reconsider his stand. The Sant rejected the Prime Minister's appeal and started his fast at Akal Takhat on the scheduled date. The Sikh leaders, including Gurmukh Singh Mussafir, Hukam Singh and Giani Zail Singh met the Sant on 24 December to find an acceptable solution. The Sant stood firm and rejected their proposals.

43.6

Sardar Hukum Singh, the Speaker of Parliament, arrived at Amritsar in a special plane with a special message from Prime Minister. He assured the Sant and the congregation that the Government was very sympathetic to the Sikh demands and that all the demands would be met in total in a reasonable time. On these assurances, given at the Akal Takhat, Sant Fateh Singh broke his fast.

43.7

A few days after the Sant had ended his fast, Y.B. Chavan, then Home Minister, stated in the Parliament that the government had given no assurances to Sardar Hukum Singh or to the Sant through him. Master Tara Singh was on a tour of Iran and Afghanistan during Sant Fateh Singh's fast. He told the reporters, after his return on 3 January 1967, that he had left India for he knew that the Sant would not keep his word and that he would pass on all the blame on him (Master Tara Singh) for abandoning his vow. The two Akali Dals, Sant group and Master group became each other's bitter enemy.

43.8

In the February 1967 elections Congress won 48 seats out of a total of 104 assembly seats, whereas Sant Akali Dal won 24 and Master Akali Dal won only 2. The Chief Minister, Gurmukh Singh Mussafir lost his seat. He was defeated by one Sat Pal Dang, a Communist candidate. A United People's Front was formed by 7 non-Congress parties, including the two Akali Dals. This queer coalition formed its ministry on 4 March 1967 with justice Gurnam Singh as the Chief Minister. The ministry fell on 22 November 1967 when Sardar Lachman Singh Gill with 17 of his supporters defected from the Front and formed a new Janta Party. On that day the veteran leader of the Sikhs, Master Tara Singh died at Amritsar.

43.9

Dr. D.C. Pavate, the Governor of Punjab, invited Lachman Singh Gill to form the ministry. On 25 November 1967, Lachman Singh Gill was sworn as the new Chief Minister of Punjab. On 29 December 1967, the Official Language Act 1967 came into operation and Punjabi became the official language of the State. Due to a personal feud with Gian Singh Rarewala, the Gill ministry fell on 23 August 1968 when on the instigation of Rarewala the Congress withdrew its support from the Gill ministry. The President's rule was promulgated in Punjab on the same day.

43.10

Due to the political exigency, the two Akali Dals merged into each other on 8 October 1969. Gian Singh Rarewala resigned from Congress, for the Punjab Congress had refused to accept him as their leader any more, and joined the united Akali Dal. The elections were held on 9 February 1969 and the results were out on 11 February. In a 104-member house, the Akalis had won 43 seats, whereas the Congress had won only 38 and Jan Sangh only 8.

43.11

The Akali Dal in coalition with the Jan Sangh formed the Government on 17 February 1969. Justice Gurnam Singh was sworn in as the Chief

Minister. He declared that his ministry would make efforts to get Chandigarh and other Punjabi speaking areas for inclusion in Punjab. The government did not do anything in this direction for the next 7 months. Jathedar Darshan Singh Pheruman, a committed member of the Akali Dal vowed on 15 August 1969 at the Akal Takhat that he would go on an indefinite fast for the realisation of the Sikh demands. He started his fast at 4 p.m. on the same day. On 27 October, he wrote a letter to the Prime Minister explaining to her the significance of the Sikh Ardas and the vows taken at such an Ardas.

43.12

Jathedar Pheruman passed away on 27 October 1969 after 74 days of fasting. Sardar Kapur Singh called him a great patriot and the first martyr in the cause of the Sikh homeland.

43.13

To receive his own adrift position and the lost glory as the Sikh leader, Sant Fateh Singh declared on 24 November 1969 his intention to start another fast until death from 26 January 1970 and of self-immolation by burning himself on 1 February, 1970 if Chandigarh was not merged with Punjab by that time. An All World Panthic Convention was held at Amritsar on 10 January 1970, where more than 5000 delegates participated from all over the world and the demand for Chandigarh was reiterated.

43.14

On 29 January 1970, Mrs. Indira Gandhi announced an award granting Chandigarh to Punjab and an outright grant of Rs. 10 Crore to Haryana, to build itself a new capital. The Punjabi speaking territory of Fazilka-Abhor was already given to Punjab. The final take over of the capital and the transfer of Punjabi speaking areas were to take place by January 1975. The Sant broke his fast at 5.30 p.m. on the same day. Both Justice Gurnam Singh and Sant Fateh Singh claimed to be victors of the Sikh demands.

43.15

A large number of the Sikh population was opposed to the breaking of the fast. This was Sant Fateh Singh's third attempt to take a vow and to break it. Large crowds raised anti-Sant slogans and tore the Sant's pictures and burnt his effigy.

43.16

The relations between Sant Fateh Singh and Justice Gurnam Singh had become strained when the Sant had asked the Justice to resign his post as Chief Minister on the Chandigarh issue, just before he had begun the fast, and the latter had refused to accept it. Gurnam Singh's ministry fell on 25 March 1970 when the Gurnam Ministry's finance bill was defeated in the house, the Akalis and the Jan Sangh voting against it and the Congress remaining neutral.

43.17

Sardar Prakash Singh Badal was elected the leader of Akali legislature party and a coalition ministry of Akalis and Jan Sangh headed by Sardar Prakash Singh Badal was sworn in on 27 March 1970. This ministry fell on 23 June 1971 when on the question of affiliation of colleges from Jullundur district to the new made Guru Nanak Dev University, the members of Jan Sangh left the government.

43.18

On 6 June 1971 an All-World Panthic Convention was held at Amritsar under the president-ship of Sant Fateh Singh. More than 10,000 delegates from all over the world attended it. The main item on the agenda was the control and elections of Delhi Gurdwara Prabandhak Committee. The Sant launched an agitation on 15 July 1971 and was arrested at Narela, near Delhi, on 14 August. The agitation intensified when on 15 November 1971 more than 2000 Akalis demonstrated before the Parliament in support of the demand.

43.19

The Akalis suspended their agitation when the Indo-Pak war broke out on 3 December 1971. The war lasted for 14 days when the Indian soldiers under the command of Lt. General J.S. Arora made the Pakistan Army lay down its arms. The victory was a great boost for the Sikh morale.

43.20

At the end of December 1971, the Government of India passed the Delhi Sikh Gurdwaras Bill under which the administration of the Delhi Sikh Gurdwaras was entrusted to a Board of five prominent Sikhs. The Shiromani Gurdwara Parbandhak Committee, thus, failed to gain control of the Delhi Gurdwaras.

43.21

In the elections held on 11 March 1972, Congress won the majority seats and a Congress ministry was sworn in on 17 March with Giani Zail Singh as the Chief Minister. Sant Fateh Singh retired from active politics on 19 March at the call of Gurcharan Singh Tohra and died of a heart attack on 23 November 1972.

43.22

Giani Zail Singh's ministry lasted for a full term of five years. In the June 1977 elections the Akali Dal and Janta coalition government was formed with Prakash Singh Badal as the Chief Minister. He took the oath on 23 June 1977.

43.23

During the Sixties the tri-centenary of the birthday of Guru Gobind Singh in 1966 and the five hundredth birthday of Guru Nanak in 1969 were organised at the national level by the setting up of Guru Gobind Singh and Guru Nanak Foundations with large sums of money donated by the Punjab government. During the Seventies the hundredth year of the founding of the Singh Sabha movement in March 1974 and the three

hundreth year of the installation of Guru Granth Sahib in October 1974 were also organised on the national level.

43.24

Gurcharan Singh Tohra, the president of SGPC announced the formation of a 41 member All India Sri Guru Singh Sabha Shatabadi Committee with Sardar Hukam Singh and Giani Gurdit Singh as the President and General Secretary. The committee was officially formed on 14 February 1973. The Singh Sabha centenary was devoted to matters concerning the challenges to the Sikh faith by the Arya Samajists, the gradual relapse of Sikhism into Hinduism, the evils of the caste system creeping back into the Sikh tradition and the methods of eradication of illiteracy from the Sikh peasantry.

43.25

On 12 June 1974, Mrs. Indira Gandhi was unseated when Justice Jagmohan Lal Sinha of Allahabad High Court accepted the petition of Raj Narain who had challenged the Prime Minister's election to the Lok Sabha, in 1971. Instead of resigning her seat and appointing a new Prime Minister, she asked the President of India to declare emergency. The proclamation of a state of emergency was signed by the President of India on 25 June 1975, the reason given was the threat to security from the internal disorder.

43.26

The Akali Dal decided to oppose the emergency and began a passive satyagrah from 9 July 1975. During two years of emergency about 45,000 Sikhs courted arrest including the top Akali leadership.

43.27

On 18 January 1977, the President of India dissolved the Parliament and ordered fresh elections. In the elections held in March 1977 the Congress party was completely routed and Janta Dal was asked to form the Government.

43.28

Mr. B.D. Jatti, the acting President of India, dissolved 9 Congress State Assemblies on 30 April 1977 and ordered fresh elections. In Punjab, the elections were held on 12 June 1977. Akalis who won 58 out of 117 assembly seats formed the government with Janta party as the coalition partner. Prakash Singh Badal was sworn in as the Chief Minister for the second time. Sardar Badal was the Union Minister of Agriculture under the Janta government when he was persuaded to come back to Punjab. Thus he served the central government from 26 March 1977 to 17 June 1977.

43.29

In 1977, Haryana police killed 3 Nihangs when they wanted to enter a Nihang camp at Pundri near Kaithal. Baba Santa Singh of the Budha Dal demanded a judicial enquiry and also threatened mass agitation if the demand was not accepted. Chaudhry Devi Lal and Baba Santa Singh entered an agreement and the threat of the agitation was called off on 21 February 1978.

43.30

On 26 January 1978 a Mahant Sewa Dass went on fast unto death for the inclusion of Chandigarh and other Punjabi speaking areas into Punjab. The Mahant was arrested on 1 March 1978 when he was thrown out from Gurdwara Haji Rattan, Bhatinda by Baba Santa Singh, and broke his fast on 12 March 1978. Baba threw out the Mahant on the instigation of the Haryana government, which promised the Baba a judicial enquiry in the Pundri case of the Mahant was handed over to them.

43.31

In 1977, the Sikhs celebrated the 400th foundation year of Amritsar city. The celebrations were concluded on 29 October, 1977. A huge procession was taken out following the same route which Guru Ramdas had taken in 1577 when he came to Amritsar from Goindwal. On the following Baisakhi, on 13 April 1978 about 1.5 million pilgrims assembled at Amritsar to celebrate the great event. The government of Punjab,

under the pressure of Jan Sangh, a Hindu fundamentalist party, and the central government also allowed the neo-Nirankaris to hold their annual session at Amritsar on the same day. The neo-Nirankaris, under the leadership of their guru Gurbachan Singh had been hurling grave and malicious insults on the Sikhs, on the Sikh gurus and the Sikh beliefs. When the Sikhs heard of this session in their holiest city, they were enraged and led by Sardar Fauja Singh, an agricultural Inspector of the Government and a member of the Akhand Kirtni Jatha, about 300 Sikhs marched towards the venue which was only 2 miles away from the Golden Temple.

43.32

The Sikh procession was neither stopped by the police nor were the leaders of the procession warned by the neo-Nirankari leadership of the impending danger. When the procession reached the Nirankari conclave, a voice of a Nirankari organiser came on the loud-speakers, saying: "...Sikhs think they can stop us from carrying out our programme...Let them know today, how mistaken they are. Time has come to be active for those who have come here for this job ..." and then came a volley of bullets and eighteen of the Sikhs leading the procession lay dead in cold blood in front of the police and thousands of spectators. A criminal case was filed against Baba Gurbachan Singh. Baba got the case transferred to Karnal in Haryana, where he was acquitted a year later. The Akali government of Punjab never filed an appeal against the judgment in the High Court. A new Sikh organisation called Dal Khalsa was launched on 13 April 1978 at gurdwara Akal-garh, Sector 35, Chandigarh by certain zealot Sikhs, with the avowed object of demanding a sovereign Sikh state.

43.33

On 10 June 1978, the Jathedar of the Akal Takhat issued a Hukumnama against the neo-Nirankaris calling upon the Sikhs all over the world to take part in a social boycott of the Nirankaris.

43.34

On 26 September 1978, 14 persons were killed at Kanpur in the Sikh-Nirankari clash. The neo-Nirankaris announced to hold another three-day session beginning on 4 November 1978, outside India Gate, New Delhi

instead of at Nirankari Bhavan where it was normally held. The Delhi Sikhs announced their resolve to prevent the Nirankari session. Thousand of Sikhs courted arrest and in the police firing 4 prominent Sikh leaders died. The Delhi Administration imposed a curfew order.

43.35

As a result of the Central Government's mishandling of the Sikh-Nirankari clashes two Sikh Cabinet Ministers, Surjit Singh Barnala and Dhanna Singh Gulshan resigned from the cabinet. However, on the assurances of the Central Government that the Sikh grievances would be sympathetically considered, the resignations were withdrawn.

THE SIKH HISTORY

UNIT 44

The Making of Operation Bluestar

(1978-1984)

This period witnessed the Asian Games, the Operation Bluestar and the Third Holocaust in the Sikh History.

44.1

The Akali Janta coalition government of Punjab under Prakash Singh Badal which took office on 28 June 1977 resigned on 17 February 1980 when President's rule was promulgated in Punjab.

44.2

At the Centre, the Janta Government led by Morarji Desai broke up and in July 1979 Charan Singh, the Jat leader, took over as the Prime Minister with the active support of Congress (I). The Congress withdrew its support a month later and the Parliament was dissolved. New elections were fixed for January 1980.

44.3

Congress won the January elections and Mrs. Indira Gandhi returned to power as the Prime Minister. She took the oath of office on 14 January 1980. Soon after gaining power at the centre, Mrs. Gandhi ordered fresh elections in several states including Punjab. Congress (I) won 64 seats out of 117 assembly seats and formed the next government in Punjab. Sardar Darbara Singh became the next Chief Minister of the state. Giani Zail Singh was the new Home Minister in the Central Cabinet.

44.4

Baba Gurbachan Singh, the Nirankari leader, was assassinated on 24 April 1980, by a 35 year old Sikh named Ranjit Singh. Suspicion of the killing was roused against Sant Jarnail Singh Bhinderwale, who was the head of Damdami Taksaal and had come into prominence with his untiring missionary work in the Punjab Villages. He had also publically declared that whosoever had performed the task of killing Baba Gurbachan Singh deserved to be honoured at the Akal Takhat.

44.5

Sant Jarnail Singh was a Sikh preacher before he came to the political stage. He was born in January 1947 in the village of Rode in the district of Moga in Punjab. He was educated at the Taksaal at Mehta Chowk, a small township some 20 miles from Amritsar. He had first come to the attention of the public in the clash with neo-Nirankari sect at Amritsar in April 1978. He was implicated with Baba Gurbachan Singh's murder due to his fiery speeches.

44.6

On 9 September 1980, Lala Jagat Narain proprietor-editor of 'Hind Samachar, a widely circulated Urdu daily published from Jullundur, was murdered. The Lala was not only supporting the Nirankari movement but was also opposing the Punjabi language issue. He also frequently wrote against the loyalty of the Sikhs for their mother-land. Bhinderwale had spoken against the Lala in his speeches. Bhinderwale was arrested in 1981 but was soon set free, as no charge was brought against him. His arrest was also very dramatic. When the Punjab Chief Minister, Darbara Singh, sent the police at Chowk Mehta to arrest him, he sent back word that he would offer himself for arrest voluntarily on 20 September. The government, fearing violence, had no choice but to agree. On 20 September the Sant came out from the Taksaal, addressed a huge gathering and offered himself for arrest.

44.7

Sant Harchand Singh Longowal of village Longowal in Sangrur district was a Sikh preacher. He also became an Akali MLA. He was soft spoken

and of a loving nature. He influenced the Sikh masses as no one else could do at that time. He was elected president of Akali Dal in 1981 and was assassinated in August 1985. Under his leadership a number of morchas were launched, Nehar Roko (stop the canal), Rasta roko (stop the traffic) and Rail Roko (stop the train) in 1981. On 4 August 1982, he announced a peaceful 'Dharam Yudh' morcha (holy war) against the government. The demands of the Sikhs, submitted to the government were both socio-economic and religious. The important ones were:

- a. The passing by the Parliament of an All India Gurdwara Act, to give control of all the Sikh shrines to a democratically elected body;
- b. The installation of Harimandir radio at the Golden Temple, to relay Kirtan (holy hymns) all over the world;
- c. Renaming 'Flying Mail', a fast train, as 'Harimandir Express', on the lines of 15 other trains named after other religious places;
- d. The merging of Punjabi speaking area of Haryana and Chandigarh into Punjab;
- e. Handing over of water dams and electric headquarters in the state to the Punjab government and re-distribution of river waters as per national and international rules;
- f. To grant second language status to the Punjabi language in Haryana, Himachal Pradesh, Delhi and Rajasthan states, and
- g. As per the Anandpur Sahib resolution, amendments to be made in the Constitution of India to give more powers and autonomy to the states.

44.8

On 14 March 1981, the fifty-fourth All India Sikh Education Conference was held at Chandigarh. An American resident Sikh, Ganga Singh Dhillon, president of the Nankana Sahib Foundation at Washington, chaired the meeting. In this address he declared that the Sikhs were a nation and not a community. A month later, on 15 April 1981 the Shiromani Gurdwara Parbandhak Committee also passed a resolution declaring that the Sikhs were a nation, and that the Government of India

should settle their long standing grievances, so that the Sikhs could also breathe the air of freedom.

44.9

On 26 July 1981,a Sikh convention was called by the Akali Dal at Gurdwara Manji Sahib, Amritsar, where a charter of 45 demands was adopted. A series of meetings was arranged between the Akali Dal leadership and Prime Minister Indira Gandhi during this period but without any results.

44.10

In December 1982 the Asian Games were held in New Delhi. Bhajan Lal was the Chief Minister of Haryana. The Government feared disruption of the games and asked Bhajan Lal to block the way of the Akali protestors from Punjab, who had to cross through Haryana territory to reach Delhi. Bhajan Lal and his administration took this opportunity to insult every Sikh including the high military personnel and IAS officers, who passed Haryana by car, bus or train.

44.11

The Asian games passed without disruption but the indiscriminate humiliation and insult of the Sikhs at large by the Haryana government stuck in the psyche of the Sikh community and gave a new turning to the Akali agitation. In the post Asiad period the law and order situation in Punjab worsened. During 1982-84 more than 300 people were killed in cold blood. The killed people included both Hindus and the Sikhs. On 25 April 1983 a Sikh Deputy Inspector General of Police, A.S. Atwal, was shot dead on a visit to the Golden Temple.

44.12

Punjab's Congress government was dismissed on 6 October 1983 and President's rule was imposed. Punjab was declared a 'Disturbed Area' giving to the police unlimited powers of arrest and detention. The killings however increased.

44.13

Most of the young Sikhs' organisations, like Dal Khalsa, Dashmesh regiment, All India Sikh Students' Federation and Bhinderwale Tigers owed their allegiance to Sant Jarnail Singh Bhinderwale who was radical and violent in his approach. He wanted a limb for a limb lost rather than turning the other cheek to the enemy. But Babbar Khalsa and Young Akalis organisations stood by Sant Harchand Singh Longowal who advocated peaceful means of achieving the goals. Both leaders became sceptical of each other. To diffuse the confusion which had sat in the minds of Sikhs, Sant Bhinderwale swore before a huge Sikh congregation on 13 April 1983 that he was standing firmly behind Sant Longowal and would do all his best to make the morcha a success.

44.14

The Government now turned its guns towards Sant Bhinderwale whose influence was growing amongst the young and the radical Sikhs and whose personality had sent a wave of fear amongst the Punjab police and the Punjab judiciary. Earlier he had toured India with armed bodyguards around him, he himself carried AK47 with him. Gradually he had become the hero of the Sikh youth and terror for the police. The government now issued specific instructions to arrest Bhinderwale.

On 15 December 1983, the Sant moved his headquarters to Akal Takhat to avoid unnecessary harassment and humiliation at the hands of the Government. Gurcharan Singh Tohra, the president of SGPC gave the Sant permission to take refuge at the sacred shrine despite the protests of Sardar Kirpal Singh, Jathedar of Akal Takhat.

44.15

In February 1983, Prime Minister Indira Gandhi had gone to Gurdwara Bangla Sahib and amongst the cries of 'Sat Sri Akal' had declared the acceptance of the Sikh religious demands but no mention was made of the other demands. The Sikh leadership was fed up with these concessions. They wanted all their demands to be met in full and without conditions.

44.16

The last meeting between the Akalis and Indira Gandhi, before the Operation Blue Star, was held on 26 May 1984 but failed to breed any positive results. The Government blamed the Punjab violence for the failure of talks, violence which they insisted must end before any fruitful meetings could take place. The Akalis repudiated any responsibility for the Punjab violence. They blamed the Government and anti-social elements for the Punjab violence.

44.17

Prime Minister Indira Gandhi was accused by the opposition of wooing Hindu votes by not resolving the Punjab problem. They even accused her of having lost the nerve to rule the country.

44.18

Another agitation, nicknamed 'Panth Azad' (Free Sikh nation) was launched by Sant Longowal on 24 April 1984 in Delhi. Sardar Prakash Singh Badal tore a page of Indian Constitution on which section 25 (Explanation II) was inscribed compromising the identity of the Sikhs as a separate faith, and burnt it. This act of burning was to be repeated by the Akalis all over the country. Badal and Tohra were arrested with thousand of other supporters.

44.19

The Akali leader and the dictator of the morcha, Sant Harchand Singh Longowal also gave a call to the Punjab farmers for a non-cooperation movement with the Government. They were asked to withhold their crops from reaching the market and to refuse to pay taxes from 1 June 1984.

44.20

The Government realised the seriousness of the situation and announced that the government was ready to appoint Commissions to look into various Sikh demands including the amendment of Section 25 of the Constitution. Gurcharan Singh Tohra was flown to Amritsar in a

government plane to persuade Sant Bhinderwale and Sant Longowal to give up the morcha. The Akalis and Sant Bhinderwale refused to accept the hollow promises of the Government, for such promises had been made and broken by the Government many times in the past twenty years.

44.21

On 29 May 1984, the Indian Administration ordered the Indian Army to blockade Punjab. On the same day the Government imposed a two months ban on the reporting, transmission or publication of anything relating to the crisis in Punjab or the operation of the security forces. On 2 June 1984, Indira Gandhi went on the Indian Television and appealed to the Akalis to withdraw the agitation. She spoke about the contribution of the Sikhs towards the defence and the economy of the country. She spoke about the mission of Guru Nanak Dev and the teachings of the Sikh Gurus. She did not, however, give any definite promises of accepting the Sikh demands. Her speech was mere words and no firm commitments. The Sikhs had had a taste of broken pledges and forgotten assurances in the past, so they wanted something more solid and precise. By 2 June the Punjab was completely sealed and all the telephone lines and other communication systems had been cut by the security forces.

44.22

On the same day when the Prime Minister was trying to befool the nation by making a passionate appeal to Sikhs to withdraw their agitation, the heavily armed troops surrounded the Golden Temple in Amritsar and a 36-hour curfew was imposed on the entire Punjab.

44.23

3 June was Guru Arjan Dev's martyrdom day, so a large number of pilgrims had come to the Golden Temple to pay their homage. The pilgrims who had come from distant places were staying in the guest houses built all around the parikarma and in Guru Ramdas serai in the Golden Temple complex. The Akali leaders including the morcha dictator, Sant Longowal and SGPC president G. S. Tohra were housed at Guru Nanak Niwas in the same complex. The Government wanted all

of them to surrender and come out from the Golden Temple complex and court arrest.

44.24

The army officers who were in direct control of the operations included, the army Chief General A.S. Vaidya, Lt. General Sunderji and Major Generals K.S. Brar and R.S. Dayal (General A.S. Vaidya was later killed by an assassin's bullet in 1988 as a revenge for the army action). Such secrecy was maintained about the assault of the Golden Temple by the Prime Minister, that the President of India Giani Zail Singh, a Sikh, who is according to the Indian Constitution the Commander-in-Chief of the Armed forces, was not taken into confidence.

44.25

On 3 June, a force of 15,000 troops moved to surround the Golden Temple's 70 acre site. The army expected to take over and control the holy shrine, and kill or arrest the morcha leaders in about 48 hours. Instead it took more than 4 days.

44.26

On 4 June, the pre-dawn calm around the Golden Temple complex was shattered when the army opened fire at 4.40 a.m.; as expected their fire was returned. The firing stopped at about 9 a.m.. When the firing stopped, G. S. Tohra went to Sant Bhinderwale at the Akal Takhat and pleaded with him to surrender. The Sant declined and said that if he would die like a lion and not like a coward.

44.27

On 5 June at 7 p.m., the army launched its main attack. On the night of 5 June and the early morning of 6 June the generals brought into the holy precincts the heavy artillery guns and the army tanks. Havoc prevailed all over. The tanks and the artillery shelled fire for more than 48 hours killing indiscriminately and destroying the holiest of the holy shrine of the Sikhs. The guns fell silent on the morning of 7 June. How long could 300 followers of Sant Bhinderwale and 3000 pilgrims including women and children last against the mighty Indian army? The body of Sant

Bhinderwale riddled with 72 bullets was found in front of the Akal Taknat. In this massacre about 3000 people died, mostly innocent pilgrims.

The massacre in the Golden Temple was reminiscent of Brigadier General Reginal Dyer's Jallianwala Bagh massacre of 1919/ (but even General Dyer could not dare to put a tiny scratch on the holy shrine). The only difference was that in 1919 it was a slave India and the horror of death was unleashed by a British General to kill the innocent people; in 1984 it was a free India and the dread of killing was ordered by the Indian Generals to kill their own brethren, sisters and children. The people killed were no enemy, but were the descendants of those great martyrs whose blood still flows freely even today, all over the Indian borders and who had died defending their motherland— the land of Guru Nanak Dev, Lord Krishna, Gautam Buddha and Lord Mahavir.

THE SIKH HISTORY

UNIT 45

Assassinations and After

(1984-1988)

This period witnessed the assassinations of Indira Gandhi and Sant Longowal and the Fourth Ho'locaust in the Sikh History.

45.1

The first and the most crucial phase of the battle was over. Sant Bhinderwale was dead. Akal Takhat, the glory of the Sikh nation was destroyed, the whole complex was smelling of blood and corpses; the stamp of the bullets could be seen all over the holy place. The shrine which had given refuge to a number of Congressmen, including Jawahar Lal Nehru during the long struggle for India's independence, lay devastated before the nation. The Gurdwara which was revered both by the Mughals and by the English, and which the English could not dare to molest despite their bitterest enmity with the freedom fighters, most of whom were Sikhs and Congressmen, was destroyed by our own forces at the orders of our own Prime Minister. Millions of eyes must have wept at this most tragic happening, but people could not show it due to the fear of reprisals. 33 other gurdwaras in the Punjab were also attacked simultaneously and destroyed by gunpowder along with the pilgrims and the devotees.

45.2

After finishing the job at Akal Takhat, the army marched towards other directions of the Complex. Sant Longowal, Gurcharan Singh Tohra and many other Akali leaders were arrested from Teja Singh Samundri Hall. Hundreds of SGPC employees hiding in the gurdwara offices were shot dead in cold blood, and most of the collections of the Sikh museum were destroyed. The old manuscripts, hand written copies of Guru Granth Sahib and a number of valuable gifts offered to Harimandir by the

sovereigns like Maharaja Ranjit Singh and others were burnt down. The honour of the whole Sikh nation lay scattered all over the complex. The magnitude of destruction which even Ahmed Shah Abdali and Nadir Shah could not inflict on the Sikhs, who were only a few thousand in numbers in the eighteenth century, Mrs. Gandhi was able to wreak on 17 million Sikhs in the twentieth century. The military deployed Rajput, Dogra and Madrasi units with a Muslim, Lt. Colonel Issar Khan as the battalion commander, to lead the units inside the holy shrine for its destruction and molestation.

45.3

It is claimed that miracles are non-historical but they do happen and become the history. With the fierce tank fire the whole facade of the Akal Takhat had collapsed except the Kotha Sahib (the holy chamber), where Guru Granth Sahib is taken ceremoniously, everyday, in a procession from the Harimandir Sahib for the night rest. How was this chamber undamaged when everything else around it had collapsed, remains a divine mystery.

45.4

President Zail Singh visited the Golden Temple on 9 June whereas Mrs. Indira Gandhi went there on 12 June and both offered their prayers. President Singh even wept. Both could see with their inner eyes and consciences the tears rolling down God's face for their grossly wrong and highly erroneous decision regarding the invasion of the Golden Temple. History cannot forgive either one of them for this unpardonable offence.

45.5

Operation Blue Star wounded and outraged the whole Sikh nation. Their psyche was badly injured. All over the world demonstrations and processions were organised to express their anguish. Many retired Army officers, including General J.S. Aurora (hero of Bangla Desh), General Harbaksh Singh (Hero of Kashmir) and Air Chief Marshal Arjan Singh (hero of wars with Pakistan) were stunned and shocked. Philanthropist Bhagat Puran Singh, journalist and author Khushwant Singh and ex-Maharaja Amarinder Singh handed back their decorations to the Government. The Sikh hearts all over the world were crying. They were

badly hurt and severely wounded. People all over the world could see the blood dripping from their hearts. Many Sikh soldiers who heard about the invasion of the Golden Temple in their barracks, mutinied and deserted their posts.

45.6

Many a time one wrong leads to another wrong. The Government now anxious to restore the sanctity of the shrine entrusted the repairs of it to the government contractors under the supervision of Home Minister Buta Singh and a Buddha Dal Nihang, Baba Santa Singh, against the wishes of the SGPC. The gurdwaras are built by kar seva and not by paid employees. Sikhs believe that the repairing and maintenance of their holy places is a sacred duty and the work must be carried out by the holy men. The Government ignored the protest and speeded up the construction work. Buta Singh requested a number of Sikh saints to come forward and help in the reconstruction work, but all of them refused to cooperate with the government. The reconstruction went with the lightening speed and was finished within three months. It is estimated that about \$30 million were spent to restore the building to its old glory. The whole complex remained in the possession of the army until 25 September, when the keys of the temple were handed over to the SGPC representatives.

45.7

Operation Blue Star re-invoked the tradition of Sarbat Khalsa. The first such meeting was called by Nihang Santa Singh, on 11 August 1984 to declare himself authorised to rebuild the Akal Takhat. High priests of the Sikh Takhats called a Sarbat Khalsa on 2 September and declared President Zail Singh and Home Minister Buta Singh as 'tankhahiyas' (religious offenders or renegades) and ex-communicated them from the Sikh fraternity unless they apologised and accepted the punishment given to them at the Akal Takhat. Nihang Santa Singh had already been ex-communicated on 22 July. President Zail Singh later apologised and was pardoned on 25 September.

45.8

The Punjab was still a disturbed area and the army was combing every inch of this unfortunate land for tracking and shooting the runaway and

hidden associates of Sant Bhinderwale. Many thousand innocent young Sikhs, including university students, were unlawfully detained and tortured in this purge. In the middle of August the army was ordered to pull back from Punjab. By that time they had arrested 5000 people. 3000 of them were later released but the remaining 2000 were detained in prisons for more than five years without any trial. Many black laws were also passed in this period to eliminate the so called suspicious characters. To rub salt on the Sikh wounds, the Doordarshan (Indian television network) and All India Radio towed the Government line and broadcast programmes to justify Operation Bluestar. After the media had trampled Sikh sentiments into the mud came the Government White Paper, which once again outraged the whole of the Sikh community. The White Paper, in its anxiety to highlight the circumstances which had forced the Administration to order Operation Blue Star, came near to describing the Akali Dal as separatists too.

45.9

Mrs. Indira Gandhi was shot dead in the gardens of her official residence at 9.18 a.m. on 31 October 1984. Like Sukha Singh and Mehtab Singh who killed Masa Rangar for molesting the holy shrine in 1740, and Baba Deep Singh who mowed down a number of Afghan military officers for desecrating the Harimandir in 1762, Sub-Inspector Beant Singh and Constable Satwant Singh gunned down Prime Minister Indira Gandhi for ordering the destruction of Akal Takhat in June 1984. General A.S. Vaidya, the Commander-in-chief of Indian armed forces, under whose command the Operation Blue Star was actually executed was also shot dead by two zealot Sikhs on 10 August 1986, thus completing the revenge of the desecration of the holy Sikh shrine.

45.10

In the contemporary world history there are two other assassinations that can be compared with that of Mrs. Indira Gandhi. President Park Chung-Hee of South Korea was slain by the head of Korean Central Intelligence Agency, at a high level official meeting, on 26 October 1979; and President Anwar Sadat of Egypt was shot dead by his own soldiers when he was watching their march past on 6 October 1981.

45.11

When Mrs. Gandhi was gunned down on the morning of 31 October, all of her guards and security men had run away for shelter, unlike President Reagan's guards who had fallen upon him to protect him from bullets when an attempt was made on his life, during his Presidency of America.

Mrs. Gandhi was rushed to the All India Institute of Medical Sciences, where she was declared dead on arrival. Her son Rajiv Gandhi was away to West Bengal at that time and he returned to Delhi at about 4 p.m. President Zail Singh was away to Yemen, he too returned at about 5 p.m. Rajiv Gandhi was sworn in as the Prime Minister of India at 6.55 p.m.

45.12

The violence that followed the killing of Mrs. Indira Gandhi proved the two nation theory, that the Sikhs belonged to a separate nation. For three days there was no rule, no police, no army and no administration. The hooligans, who were recruited just after Rajiv Gandhi took oath of office, by the Congress (I) leaders, let loose havoc on the Sikhs. The reports of all the top journalists of India and abroad, the eye witnesses, and the findings of various human rights groups chaired by retired Justices of Supreme Court of India, point to the most unfortunate fact that the killings of the Sikhs all over India were planned and engineered by the Congress (I) leaders who physically led the mobs and incited most of the killing of the innocent Sikhs. The important names so mentioned, include, Bhajan Lal (Chief Minister of Haryana), Jagdish Tytler (Congress I, M.P.), H. K. L. Bhagat (Union Minister of State for Information and Broadcasting) Sajjan Kumar (Congress I M.P.), Lalit Makhan (Congress-I Trade Union leader and Metropolitan Councillor), Dharam Dhas Shastri (Congress-I, M.P.), Arjan Das (Member Delhi Metropolitan Council) and Babu Ram Sharma (Member-Municipal Corporation of Delhi).

45.13

The calculated carnage of the Sikhs in Delhi and 80 other towns in the country started on the morning of 1 November and it went on unabated for three days. The Sikh homes were looted, the women gang raped and

the men burnt alive. The Sikh families were dragged out from buses, trains and from the cars and were beaten to death in front of the police and the army. No curfew was imposed, the Sikh policemen were sent back to the barracks and their weapons were siezed. In this fourth holocaust more than 10,000 people lost their lives or were injured, besides several hundred million pounds worth of property pillaged and gutted.

45.14

The police refused to write any criminal report against the hooligans and the government refused to set up by any commission for judicial enquiry. Prime Minister Rajiv Gandhi could go to the site of a cyclone in Andhra Pradesh but had no time to visit any refugee camp in Delhi. The Government had alienated the whole Sikh community. Mahatma Gandhi was assassinated by a Hindu Brahmin, but there were no reprisals against the Brahmin community in India. Yet the two Sikh assassins of Mrs. Gandhi brought the whole Sikh nation into the docks.

45.15

Most of the top officials who watched the carnage of the Sikhs from the balconies of their offices were rewarded with promotions and status elevations and the Congress (I) workers who led the mobs for destruction of Sikh identity were made ministers in Rajiv Gandhi's new government.

45.16

The mobs were lured by greed and lust rather than by any national feelings. The pattern of killing was similar all over, the brutality unbelievable and barbaric, the tragedy unspeakable. The worst hit cities were Delhi, Kanpore (U.P.), Bokaro (Bihar) and Coimbatore (Tamil Nadu). The hooligans though well equipped were cowardly. Wherever Sikhs faced them with lathis and swords the mobs had run away. But at most of the places when the Sikhs prepared to defend themselves against the advancing mobs, the police forcibly took away their sticks and swords. The whole administration machinery was out to destabilise and annihilate the Sikhs. When the Sikhs were being butchered all over India, the Punjab was completely sealed and was under curfew. No news was allowed to go to Punjab.

45.17

About 54 days after this gruesome tragedy, the country went to the polls to elect its new government. The eighth general election to the Parliament was held on 24-26 December 1984. The Congress (I) routed every other party and won 79% of the seats in the Parliament. The sympathy wave got Rajiv Gandhi 401 seats out of 508 parliament seats. Congress (I) also won in majority of the states. Only elections to the Punjab were withheld.

45.18

The Punjab problem was at the top of Rajiv Gandhi's agenda. He ordered the release of most of the Akali leaders early in 1985. The violence in the Punjab and Delhi increased as a reprisal of the Sikh massacre in the post-assassination period. On 10-11 May bomb blasts in Delhi killed about 45 people. On 11 June 1985 an Air India plane exploded in the mid-air, near Ireland, and all the 329 passengers were killed. During this period many Sikh groups gunned down Congress (I) leaders including Lalit Makhan and Arjan Das, who were responsible for the Sikh sufferings in the three days riots after Indira Gandhi's death.

45.19

To compensate the Sikhs for their long fight for their rights and unfulfilled demands, Rajiv entered into an agreement with Sant Longowal, popularly known as Rajiv-Longowal accord. It was officially signed and released to the press on 24 July 1985. The accord guaranteed to fulfil all Sikh demands, which had been submitted to the successive governments in the last twenty years, (see appendix 1). The Akalis called it a triumph, the Bhindrawale supporters called it a sell out.

45.20

On 20 August 1985, Sant Longowal was shot dead at a public meeting which he was addressing in his native village. In September, Punjab elections were held and the Akalis won 73 out of 117 assembly seats. Sardar Surjit Singh Barnala was elected as the Akali Chief Minister.

45.21

On 30 April 1986 the Punjab police surrounded the Golden Temple to rescue it from a group of people, known as Panthic Committee, who on the previous day had declared 'Khalistan' as their goal. This operation was known as Operation Wood Rose. The Panthic Committee had convened a Sarbat Khalsa at Akal Takhat on 29 April and passed a resolution demanding Khalistan. As a protest to the police action, 28 Akali legislators walked out of the party and formed their own Akali group. Ragi Darshan Singh, the acting Jathedar of Akal Takhat declared Barnala a 'Tankhaiya' and ex-communicated him for sending police in the Golden Temple Complex.

45.22

The popularity of the Akali government in Punjab started fading away as the Central Government showed no signs of implementing the accord. Chief Minister Surjit Singh Barnala strived his every nerve to curb terrorism, but could not. Punjab's new police chief, a Maharashtrian, Julius Ribeiro also failed in his mission. Many a times it was claimed by the police Chief, that the hard core terrorists had all been killed, but every time it proved to be false. The militants increased their activities. Ribeiro himself miraculously escaped two fatal attacks on his life, one in Punjab and the second in Rumania. With the increase in the militancy the atrocities of Julius Rebeiro also increased. The police killed a number of innocent youths in false encounters.

45.23

The Panthic committee called another Sarbat Khalsa on 26 January 1987. From the list of its founder members – Gurbachan Singh Manochahal, Wasan Singh Zaffarwal, Dhanna Singh, Gurdev Singh and Aroor Singh, the names of Dhanna Singh and Aroor Singh were dropped and the names of Ude Singh and Subagh Singh were added.

The Sarbat Khalsa dismissed all SGPC appointed Jathedars of the Takhats and nominated their own nominees. A resolution favouring Khalistan was again passed. Ragi Darshan Singh was nominated acting Jathedar of Akal Takhat, and Bhai Jasbir Singh Rode, a cousin of Sant Bhinderwale and who was then in jail, was made the permanent head.

45.24

On 2 October 1987 an unsuccessful attempt was made by a Sikh, named Karamjit Singh to kill Rajiv Gandhi along with the cabinet, at Rajghat, where all of them had gone to pay homage to Mahatma Gandhi on his birthday.

45.25

The Panthic Committee led by SGPC chief G.S. Tohra demolished the newly constructed building of Akal Takhat and starting reconstructing it, through kar seva. Sant Kharak Singh was nominated to lead the construction work. Meanwhile Ragi Darshan Singh resigned his post as he could not go along well with the Panthic Committee.

45.26

In January 1988 Jasbir Singh Rode was released from jail and was installed as the Jathedar of Akal Takhat on 9 March 1988. Jasbir Singh did not commit himself to 'Khalistan' so he was shunned by the Panthic committee. For his safety he was again arrested on 12 May, 1988. SGPC appointed a Delhi businessman, Sardar Harcharan Singh as the new Jathedar later to be replaced again by Ragi Darshan Singh.

45.27

In the wake of Haryana elections, the Central Administration unceremoniously dismissed Punjab government on 11 May 1987, and placed it under the President rule. Mr. S.S. Ray was the Governor of Punjab at that time. He was appointed to his present post on 1 April 1986 and was renowned for his atrocities in West Bengal. The Rajiv-Longowal accord which could solve most of Punjab problems was buried by the Central Government before it could even breathe a sigh.

45.28

President Zail Singh retired on 25 July 1987. In the last two years of his presidency he was completely ignored and overlooked by the Prime Minister. It was a great insult to the Indian Constitution, but Rajiv did not bother about it.

45.29

During this period various commissions appointed to solve Punjab problems included: Mishra Commission which looked into the 1984 riots and concluded that the riots were not organised, but he named 18 persons some of them known Congress leaders as guilty and asked for their prosecution which was not carried; Mathew Commission, which looked into Punjabi and Hindi speaking areas; Ventararamiah Commission (2-4-1986), who looked into the transfer of Chandigarh to Punjab and the compensation which should be paid; Desai Commission (20-6-86), which was appointed to determine certain specific areas for inclusion in the Punjab, but within 24 hours, he threw up his hands in despair.

45.30

On 12-18 May 1988, the new Director General of Police, Mr. K.P.S. Gill launched Operation Black Thunder to flush out about 150 militants from Golden Temple complex. Gill surrounded the complex and cut its electricity, water supply and rations. Within 6 days most of the militants surrendered to the police though some of them committed suicide by swallowing cyanide capsules.

45.31

In June 1988, the Government announced a beautification plan around the Golden Temple complex by the construction of a 2.5 km long corridor around the temple but nothing had been done to fulfil this promise.

45.32

On 25 July 1988, the Golden Temple Head Priest, Giani Sohan Singh and SGPC's general secretary Bhan Singh were gunned down in Ludhiana. All factions of the Sikh community condemned this killing of two saintly persons. Despite the presence of large number of BSF, CRPF and Punjab Police personnel the killings in Punjab were increasing day by day and the law and order problem was becoming more and more complex.

45.33

On 14-15 September 1988 happened the Bidar carnage. Six Sikh students of a local college were brutally killed and dozens of Sikh homes and shops were ransacked. Bidar, formerly a territory of Hyderabad state and now a part of Karnatak is a holy place for the Sikhs since Guru Nanak. He visited this place in 16th century and the Gurdwara Nanak Jhira was built to commemorate his visit. One of the five 'Punj Piyaras' also came from Bidar. The population of Bidar is around 100,000 of which only 2,000 are Sikhs. The riots in Bidar were the direct result of state's Janta Government granting permission to the Guru Nanak Foundation to establish a medical college in the city when the Congress (I) and Shiv Sena were also interested in establishing such a college. On 14 September, organised gangs ambushed the Sikh students and killed them all. The communal fury which was ignited by the Congressmen in 1984 was still smouldering in different parts of the country.

45.34

The Sikhs and their institutions were on the swift slide towards destruction not only because of clever manoeuvres of the Congress Government but also because of reckless and stupid policies and senseless adventures of the Sikh leaders. By the end of 1988 there was no one Akali Dal to represent the Sikhs. There were about 5 Akali Dals and all were blowing their own trumpet. The Dals were, Barnala Dal, Unified Dal (which was formed in 1987 by Ragi Darshan Singh, by merging a number of Dal factions), Pheruman Dal, Master Tara Singh Dal and Istri Akali Dal. There were also three Jathedars of Akal Takhat: Raagi Darshan Singh, appointed by SGPC, Bhai Jasbir Singh Rode appointed by Sarbat Khalsa, convened in January 1987 and Bhai Gurbachan Singh Manochahal, appointed by the five member Panthic committee.

45.35

On 20 October 1988 Bhai Jasbir Singh Rode marched into the Golden Temple complex with 200 of his followers, and occupied the Akal Takhat pulpit and announced his authority of the Takhat and called another Sarbat Khalsa for the 9 November.

45.36

After Bhai Jasbir Singh's burst into the Golden Temple complex, the SGPC issued a new Code of Conduct to maintain the sanctity and discipline inside the Golden Temple and other gurdwaras under its management. It banned overnight stays of any pilgrims in the Parikarma rooms, the carrying of household articles into it, and the preparation of food or taking cooked food there. It also prohibited the carrying of firearms into the shrines. All the windows and doors of the rooms situated in the parikarma were removed to form open galleries rather than closed enclosures. It also banned all non-religious gatherings in the complex without SGPC's prior permission.

45.37

Sardar Barnala, the Chief Minister of Punjab, appeared before the five high priests of the Sikh Takhats and apologised for his religious wrong : this was the refusal by Barnala to accept Akali Takhat Jathedar's directive of 1987 to dissolve the Sant Longowal's Akal Dal, of which Barnala was the president and to merge it with the unified Akali Dal. On 5 December 1988 the High priests announced their verdict and Sardar Barnala's ex-communication from the Panth; the order issued in 1987 was revoked. Barnala was fined and was asked to perform a required number of paths and specified services in the gurdwaras. Barnala was thus readmitted in the Khalsa Panth.

THE SIKH HISTORY

UNIT 46

The Period of Lost Hopes

(1988-1999)

This period saw the hanging of Satwant Singh and Kehar Singh, the fall of the Congress and Janta Governments, the assassination of Rajiv Gandhi and rise of Bhartiya Janta Party (BJP).

46.1

Sardar Satwant Singh and Sardar Kehar Singh were hanged on 6 January 1989. Satwant Singh was the alleged assassin of Indira Gandhi and Kehar Singh was an alleged co-conspirator. All the world top jurists condemned the death sentence of Kehar Singh, as the evidence against him was ambiguous and speculative. Despite appeals to the President of India, Kehar Singh was hanged along with Satwant Singh.

46.2

The year 1989 was the 400th anniversary of Golden Temple. In 1589, the temple was completed and its doors opened to men of all faiths. Its foundation was laid by a Muslim saint, Mian Mir. Its architecture and design was conducted by Guru Arjan Dev.

46.3

On 5 February 1989, Dr. Rajinder Kaur, daughter of veteran Sikh leader Master Tara Singh, was shot dead in Bathinda. The main reason of her killing was her speech at Bathinda school, in which she strongly condemned the killing of the innocent people by the so called terrorist militant groups and the demand for Khalistan.

46.4

As at other times, in March 1989 Prime Minister Rajiv Gandhi, announced a meeting of the cabinet sub-committee associated with Punjab problems and the leaders of all political parties. The followers of Sardar Badal and Tohra were invited as well, but they refused to talk to the Government unless and until five of their basic demands were met. The demands included: a) punishment for those guilty of killing in anti-Sikh riots of November 1984; b) rehabilitation of all army deserters; c) release of those detained in various jails without trials; d) stoppage of fake police encounters and e) non-interference by Government in religious affairs of the Sikhs. These points were also stressed by Badal before his arrest the previous year.

46.5

On 27 July 1989, like the Badal and Tohra groups, the Longowal Akali Dal also submitted a memorandum to the President of India listing the same demands as listed by the Badal and Tohra group, but none of these protests or petitions left any mark on the Government policies. The Government remained adamant : the Sikh demands were unresolved for the last 42 years. By desecrating the Golden Temple the Government had taken their revenge against the Sikhs as well. A large number of the Sikh young boys had been shot in the false police encounters. Most of the followers of Sant Bhinderwale had been either killed or badly tortured. Moderate Akali leaders were all in jails. The Akali Dal, the All India Sikh Student Federation, the Panthic Committee all had been divided and sub-divided into a number of factions and had their authority and faith eroded in the Sikh minds. The Sikhs had lost both their voice and leaders. The Government made a fool of them and they were ready to act like one.

46.6

The Punjab, which Pratap Singh Kairon once called India's California, was destroying its economy very fast. Partly this destruction was caused by the militant activity of the last 15 years and partly by the step-motherly treatment by the Central Government. There was blood all over the land of five rivers. Pakistan was successful in sending its agents to India, in the garb of Sikhs, to spread religious hatred. The criminal element of the border towns was also making the best of the situation. The innocent

killings were on the increase. The Government was blaming all this on the Sikhs, and in reprisal the innocent Sikh youth was being killed in the false encounters. Approximately 200-300 people were being killed in Punjab every month. And the Government was not doing anything to look into the Sikh psyche or their grievances.

46.7

The hit squads of Governor S. S. Ray and Director General of Police were involved in the indiscriminate killing of the Sikhs. The instances of loot, murders, extortion of money and rape were increasing day by day. During the day the killing was the monopoly of the police and at night it was of the militants. No one was safe in Punjab and the Government was watching this ruin as a spectator. Like the old kings who enjoyed the killing of their slaves in the sport arena on festival days, the Congress government politicians were enjoying the killing of the Sikhs.

46.8

While death was creating havoc in Punjab, a fraudulent deal known as the Bofor Scandal wrecked the Central Administration in Delhi. The opposition parties alleged that millions of pounds of illegal commission has been pocketed by the government officials and their agents in an arms deal with the Swedish government. Famous film star and a Congress M.P. Amitabh Bachan resigned from the government. All this turmoil also pulled down the mighty Rajiv Government. In the new elections, which were held in December 1989, the public turned their back on Rajiv's Congress and gave it a crushing defeat. The Janta Government was formed at the centre and in many states. On 29 November 1989, Rajiv Gandhi resigned from the premiership and V.P. Singh, the Janta Dal leader became the next prime minister. V.P. Singh's government could survive only for one year when on 8 November 1990, Chander Shekar was sworn in as the eighth Prime Minister of India.

46.9

Before Rajiv Gandhi resigned as the Prime Minister, he issued orders for the release of Sardar Simranjit Singh Mann from the prison where he had been kept without trial and had been badly tortured for the last four years. Rajiv also ordered the suspension of warrants of two Bombay based professors who were implicated in the Indira Gandhi assassination

case by the Special investigation team. Sardar Mann, an IPS Officer of Punjab, had resigned from his post after the Operation Blue Star and was arrested, a year later, near Indo-Nepal border, as a suspect in the Indira Gandhi murder case.

46.10

Soon after becoming the Prime Minister of India, V.P. Singh, along with his deputy Choudhary Devi Lal paid a visit to Amritsar. They visited the Golden Temple and said their prayers. From the Golden Temple they went to Jallianwala Bagh in an open jeep to pay homage to the martyrs of 1919 massacre. The Prime Minister assured the Sikhs that the new government would fulfil all their demands in the near future.

46.11

The Government called an all party convention at Ludhiana on 11 January 1990 to discuss the Punjab problem. The Congress (I) and Mann Akali Dal did not attend the convention. The proceedings of the convention injected some confidence in the injured minds of the Sikhs and gave them some hope.

46.12

With the passage of time the hopes started withering away. The Sikh leadership could not rise to the occasion and reap some rewards from the Government. Instead their in-fight increased. No one Sikh leader of integrity and calibre was available to talk to the Government. Simaranjit Singh Mann, on whom the hopes of the whole Sikh community were focused started functioning in an insane way. He refused to sit with the government to talk with them about the Sikh grievances and changed his statements almost every day. There was no substance in his words, no firmness in his statements and no determination in his pronouncements. Other leaders like Badal, Barnala and Tohra did not speak out of fear. The militants had declared Khalistan as their goal and the fear of their bullet had shut up all the Sikh tongues. The killings in the Punjab had gone on unabated despite the new government.

46.13

Bhartiya Janta Party, which was supporting the Government, withdrew its support on the Ram Janam Bhoomi issue and V.P. Singh's government fell. The Sikh demands could not be fulfilled by the Government as it was too weak and very shortlived. The Government however, did release a number

of Sikh prisoners who were rotting in the Indian jails since 1984. The Government also rehabilitated the army deserters. But the culprits of the 1984 riots could not be hooked. Punjab election could not be conducted and the fake encounters could not be stopped.

46.14

Prime Minister Chander Shekhar was more bold and strong than V.P. Singh. In his six month tenure, he twice met the Sikh militant groups to talk to them about the Punjab solution. Other Governments had refused to talk to the militants. He also frequently visited Punjab to see the plight of the innocent. But the untimely fall of his Government dashed all the Sikh hopes. He did fix Punjab elections for 24 June 1991 but the Election Commissioner, Mr. Seshan cancelled them at the instigation of the Congress (I) just 30 hours before they were due to be held.

46.15

Chander Shekhar's government fell in April 1991 and the President called for fresh elections for May 1991. On 21 May, Rajiv Gandhi was assassinated. He died with a bomb blast at Sriperumbudur, Tamil Nadu, at 10.20 p.m. (India time) where he had gone for an election rally. Rajiv Gandhi's death provided the much needed revitalising jolt to the Congress to introduce the vital party reforms for greater democratic functioning and the emergence of new grassroots leadership, as against coterie rule from above, introduced by Indira Gandhi and kept intact by Rajiv Gandhi.

46.16

In the elections which followed, no single party received an absolute majority. However, congress party formed the government with the support of the leftist parties. Mr. P.V. Narsimha Rao became the next Prime Minister and promised to solve the Punjab problem as soon as possible.

46.17

Notification for polling in Punjab was issued on January 25, 1992 and the polling was fixed for February 19. The Akali Dals (there were numerous Akali Dals working around) boycotted the elections. Only 21.6 percent electorate chose their franchise. Congress won the elections and Beant Singh was sworn as the chief Minister of Punjab. K.P.S. Gill was the Director General of Police. Under their joint command and with the connivance of the home office unprecedented torture was unleashed on the young Sikhs. Thousands of youngsters were killed during their regime. The

history can never forgive both of them for their policies of injustice and persecution.

46.18

Beant Singh's torture lasted for 3½ years. On 31st August 1995 he was killed by a human bomb in front of his office along with 18 others of his officers. Mr. Gill escaped his death as he was not accompanying Mr. Beant Singh on this fatal day.

46.19

The torture on the Sikhs continued unabated, now under the sole command of K.P.S. Gill. On 6th September 1995 Mr. Jaswant Singh Kalra, Secretary Human Rights wing was kidnapped by Tarn Taran Police chief, Ajit Singh Sandhu. Mr. Kalra was later tortured to death. Supreme Court ordered an immediate enquiry. Ajit Singh Sandhu later committed suicide.

46.20

Mr. Harcharan Singh Brar was elected new Chief Minister of Punjab on 8th September 1995. He was replaced by Mrs. Rajinder Kaur Bhathal on 21st November 1995.

46.21

At the centre new elections were held on 27th April 1996. None of the central parties got an absolute majority though BJP was the largest party. The President invited the BJP leader Atal Bihari Bajpai to form the government, which he failed to do. The Government was then formed by Janata Dal supported by Congress. Mr. Dev Gowra was sworn in as the new Prime Minister of India on 1st June 1996. His rule lasted for 10 months when Mr. Inder Kuman Gujral, the first Punjabi, was sworn in as the Prime Minister of India on 22nd April 1996. The Government of Mr. Gujral fell in 1997 and in the elections which followed BJP in coalition with 24 other regional parties formed the Government and Mr. Bajpai was sworn in as the new Prime Minister of India. This Government also lasted for only 18 months when the coalition parted company and new elections were called for September 1999.

46.22

On 20th December 1996, Mr. Gurcharan Singh Tohra was elected the President of Shiromani Gurdwara Parbandhak Committee for 23rd time.

46.23

The Punjab Legislative Assembly elections were held on 7th February 1997 and the Akalis in coalition with BJP led by Mr. Prakash Singh Badal won with thumping majority. The Congress under the Presidentship of Mrs. Bhathal was completely routed. Mr. Prakash Singh Badal was sworn in as the Chief Minister of Punjab.

46.24

The politics of Punjab took a new turn in the late 1998 and in the early months of 1999 when the supporters of Mr. Badal dismissed Mr. Tohra from the presidentship of SGPC and appointed Mrs. Jagir Kaur as its new chief. With the same token Jathedar Ranjit Singh was also removed from the Akal Takhat and Jathedar Puran Singh was appointed the new Jathedar. Mr. Tohra was also suspended from Akali Dal.

When Bibi Jagir Kaur became embroiled in her own daughter's murder case she was removed from the SGPC presidentship. Now, the new president is Professor Kirpal Singh Badungar.

Jathedar Puran Singh was also uncereemoniously removed and Sardar Joginder Singh Vedanti was appointed as the new Jathedar of Akal Takat.

46.25

This ugly turmoil in the Sikh politics happened when the whole world was looking towards them for the celebrations of 300th anniversary of Khalsa. Unfortunately the internal fighting gave to others a cause to laugh at the Sikh unity, for both groups washed their linen in the public and publicly swore at each other in unprecedented filthy and foul language. Later Mr. Tohra formed another Akali Dal and became its President. The September Lok Sabha elections will determine the fate of both Badal and Tohra groups.

46.26

Since independence many Governments have changed in Punjab. This is partly due to the indifference and discrimination by the Central Government and its leaders and partly due to the weak, corrupt and selfish Sikh leadership.

In 2002 elections, the Congress under the state presidentship of Capt. Amarinder Singh came to power with a thumping majority. The coalition of Shiromani Akali Dal and BJP had a crushing defeat.

In February 2007 Elections, Shiromani Akali Dal & BJP coalition has come back in power and Prakash Singh Badal has become Chief Minister for the fourth time.

PUNJAB'S SUCCESSIVE GOVERNMENTS AT A GLANCE

DATE	DESCRIPTION	CHIEF MINISTER	PARTY	PERIOD			
				MINISTRIES		PRESIDENT'S RULE	
				YRS	MNTHS	YRS	MNTHS
Aug 47	India got independence						
Aug 47	Ministries	Dr GC Bhargava	Cong	1	8		
Jun 51		BS Sachar	Cong	0	6		
		Dr GC Bhargava	Cong	1	8		
June 51	President's rule					0	8
Feb 52							
Feb 52	Ministry	BS Sachar	Cong	3	11		
Jan 56	Ministry	PS Kairon	Cong	8	5		
Jun 64							
Jun 64	Ministry	Ram Kishan	Cong	2	0		
Nov 66	Formation of Punjabi Suba						
Nov 66							
Nov 66	Ministry	GS Mussafir	Cong	0	4		
Mar 67	Ministry	Gurnam Singh	Untd Frt	0	8		
Mar 67							
Nov 67							

DATE	DESCRIPTION	CHIEF MINISTER	PARTY	PERIOD			
				MINISTRIES		PRESIDENT'S RULE	
				YRS	MNTHS	YRS	MNTHS
Nov 67 Aug 68	Ministry	LS Gill	Janta	0	9		
Aug 68 Feb 69	Ministry	Gurnam Singh	Akali/js	1	1		
Mar 70 Jun 71	Ministry	PS Badal	Akalis/js	1	3		
Jun 71 Mar 72	President's rule					0	9
Mar 72 Jun 77	Ministry	Zail Singh	Cong	5	3		
Jun 77 Feb 80	Ministry	PS Badal	Akali/ Janta	2	8		
Feb 80 Apr 80	President's rule					0	2
Apr 80 Oct 83	Ministry	Darbara Singh	Cong	3	6		
Oct 83 Aug 85	President's rule					1	10
Aug 85 May 87	Ministry	SS Barnala	Akali	1	9		
May 87 Jan 92	President's rule					4	9
Jan 92	Ministry	Mr. Beant Singh	Cong				
		Mr. H.S. Brar	Cong				
		Mrs. R.S. Bhatal	Cong	5	1		
Feb 97	Ministry	PS Badal	Akali				
2002	Ministry	Capt. Amrinder Singh	Cong	5			
2007	Ministry	PS Badal	Akali				

THE SIKH STRUGGLE FOR JUSTICE AT A GLANCE

DATE	DESCRIPTION
Aug 47	<p>India got independence-</p> <p>Mahatma Gandhi and Jawahar Lal Nehru promised to give autonomy to the Sikhs to live with honour in Punjab.</p>
Mar 48	<p>Sikhs submit first list of their demands -</p> <ul style="list-style-type: none"> a. Creation of a Sikh majority state (Punjabi Suba) b. To fix a percentage of Sikhs in the Army recruitment c. To accept Punjabi as the state language
Sept 53	<p>Sikhs submit second list of their demands-</p> <ul style="list-style-type: none"> a. Creation of a Sikh majority state, b. Privileges for Sikh scheduled castes, c. Appointment of a commission to look into discrimination against the Sikhs in the army
Dec 53	<p>Appointment of State Reorganisation Commission (SRC)</p>
Apr 55	<p>Slogan for Punjabi Suba declared illegal</p>
Oct 55	<p>SRC rejected Punjabi as the state language of Punjab</p>
Dec 60	<p>Sant Fateh Singh goes on hunger strike - demand 'Punjabi Suba'</p>
Jan 61	<p>Sant Fateh Singh breaks his fast</p>
Aug 61	<p>Master Tara Singh goes on hunger strike - demand 'Punjabi Suba'</p>
Sep 61	<p>Master Tara Singh breaks his fast</p>

Nov 66	PUNJABI SUBA CREATED - Decision on Chandigarh and on the Tehsils of Abhor and Fazilka left in Abeyance
Dec 66	Akalis demand to merge Chandigarh, Abhor and Fazilka with Punjabi Suba
Dec 66	Sant Fateh Singh goes on hunger strike
Dec 66	Sant Fateh Singh breaks his hunger strike
Aug 69	Darshan Singh Pheruman goes on hunger strike - demands: merger of Chandigarh, Abhor and Fazilka with Punjab
Oct 69	Darshan Singh Pheruman died while on strike
Nov 69	Sant Fateh Singh threatens to go on hunger strike
Jan 70	Indira Gandhi Award: Chandigarh and other Punjabi speaking areas to be merged in Punjab by 1975
Jun 71	Akali agitation to control Delhi Gurdwaras
Jun 75	Declaration of Emergency
Jan 78	Mahant Sewa Dass goes on hunger strike - demands: implementation of Indira Gandhi Award
Apr 78	Massacre of Sikhs by neo-Nirankari gunmen
Apr 78	Rise of Sant Jarnail Singh Bhinderwale
Apr 80	Murder of Baba Gurbachan Singh Nirankari
Sept 80	Murder of Lala Jagat Narain
Aug 82	Akalis submit list of demands (refer to unit 44.7)
Dec 82	Asian games and Bhajan Lal's wrath on the Sikhs; killing of innocent Sikhs in Haryana
Oct 83	Punjab's Congress government dismissed

Jun 87	Operation Blue Star – Invasion of Golden Temple; Third holocaust
Oct 84	Assassination of Mrs. Indira Gandhi Fourth holocaust
Nov 84	Fourth Holocaust
Jul 85	Rajiv-Longowal accord (refer to until 45, 19)
Aug 85	Assassination of Longowal
Nov 89	Fall of Congress government
Dec 89	Formation of Janta Government – V.P. Singh promised a quick solution of the Punjab problem
Dec 90	V.P. Singh resigns and Chander Shekhar takes over as the Prime Minister
Jan 91	Chander Shekhar promised Punjab elections and called militants for talks
May 91	Assassination of Rajiv Gandhi
Jun 91	Congress wins general elections; Chander Shekhar resigned, Punjab problems remained unsolved; Prime Minister Narasimha Rao promised to solve Punjab's complex issues and to hold Punjab elections before February 1992.
April 96	Janta Dal formed government. First Dev Gowda & then Mr. I.K. Gujral became the Prime Minister. No solution of Punjab problems was found.
1997	BJP & 24 other parties formed the government. Mr. Atal Bihari Bajpai became the Prime Minister. This government fell in 1999. No concessions were given to Punjab.
1999/2000	After new elections, another National Democratic Alliance was formed and Atal Bihari Bajpai was again sworn-in as the Prime Minister of India. Next General elections are now due in 2004.
Feb 2007 Elections	The final tally of 116 seats results stands as Akali Dal 48, BJP 19, Congress 44, Independent 5 and other parties including CPM, BSP 0. Mr. Prakash Singh Badal has been sworn as the new Chief Minister.

THE SIKH CEREMONIES

UNIT 47

Here are explained the Sikh ceremonies associated with Birth, Naming, Val Gundna (Hair Setting), Dastar Bandna (Turban Tying), Baptism, Marriage and Death.

47.1

The philosophy of a religion incorporates both the vision and pronouncements of its founder. With time the academics gather around the prophet and the revelations of the prophets are recorded in the scriptures as the theology of that religion. The wisemen then build temples to propagate the ideology so born, which in turn gives birth to rites and ceremonies. These rites and ceremonies then become the traditions and conventions and are considered an integral part of the religion.

47.2

Sikhism too has its own customs and ceremonies associated with the various phases of life, and a Sikh must strictly adhere to them and pass them over to the next generation. These ceremonies have developed over the last five hundred years and the Gurus' families also strictly adhered to them. As the ultimate for every Sikh is Guru Granth Sahib, so every Sikh ceremony is associated with it. Either the ceremony is performed in the presence of Guru Granth Sahib or if this is not feasible then certain specified hymns from the Granth are recited/sung at the ceremony.

47.3

Religions cannot survive without their traditions. The customs and traditions are the unwritten laws of a religion and must be implemented in the conventional ways. Changes are not normally permitted, but if a deviation becomes imperative then it must be changed by the top

heirdom. In Sikhism this authority rests only with the High Priests of the Five Takhts.

47.4

When a Sikh woman comes to know of her pregnancy, she must go to the gurdwara and offer thanks to the Almighty. A mother's womb is the only way of coming into this world. There is no direct ladder which a person can use to descend in this world. All prophets, too, have come into this world through the mother's womb. During nine months of pregnancy a mother must be treated with extra care. She should be given more consideration and attention by her husband. As she is carrying God's ultimate gift in her womb, she should be given maximum love and affection in this difficult period. Listening to 'Gurbani' and recitation of daily prayers should become a norm of an expectant mother. There are ceremonies associated with the third month's and seventh month's pregnancy. Kirtan and prayers are offered in these months either in a Gurdwara or at home to thank 'Waheguru' for his benevolence and gift.

47.5

On the day of birth of the child, the hymns from Guru Granth Sahib must be recited by the father and/or other relatives who are with the mother at the time of the birth of the child. The first sound which must go in the ears of the child must be the name of God. According to the Sikh tradition the 'Mool Mantar' is recited at this historic moment and with a finger tip and a drop of honey the word 'Ek O Ankar' is written on the child's tongue. The birth of a child is proof that God has not yet forsaken His creation and has not lost hope in the usefulness of His world.

47.6

Forty days after the birth of a child, the parents take the child to a gurdwara and in the presence of the congregation the child is entered in the Sikh faith. A promise is made with God, in the presence of the Guru Granth Sahib that the child will grow to be a Sikh, will follow the Sikh traditions and will protect the Sikh faith even at the cost of his/her life. Most of the Sikh families celebrate the birthdays of their children in the presence of Guru Granth Sahib and thank God for all His bounties.

Whosoever can afford, also offers food and clothes to the poor. Service of humanity and helping the poor is an integral part of a Sikh's life.

47.7

Another important ceremony of a newly born baby is the namegiving ceremony. When the child is taken to the gurdwara, after forty days of his/her birth, the priest of the gurdwara is informed about the ceremony. The priest then prepares 'Amrit' (a nectar made by adding water and sugar and stirring it with a double edged sword while the first five hymns of the Japji are recited). The tip of the ceremonial sword is then dipped in the 'Amrit' and the baby's tongue is touched with it. The mother drinks the rest of the Amrit. Guru Granth Sahib is then opened at random and the first hymn of the left hand page is read to the parents. The parents then decide on a name beginning with the initial letter of the first word of the hymn read. The name is either finalised then and there or is finalised at a later date. In the Punjab villages it is normally finalised in the gurdwara and the priest then announces the name to the congregation, and the congregation utter the traditional Sikh cry 'Bole so nihaal, sat sri akal', thus giving their acceptance for the chosen name. The rest of the Sikh service is then completed. These days, especially in the towns and in foreign countries the name is chosen at home, after returning from the gurdwara, where all family members give their suggestions and leave the final choice to the parents. The names of the Sikh children must end with 'Kaur' if a girl and 'Singh' if a boy. The word Kaur means a princess or lioness and the word Singh means a lion.

47.8

At the age of five, when the hair of the child is long enough for plaiting then a 'Val Gundan' (setting the hair) ceremony is performed in the presence of Guru Granth Sahib. The mother or elder sister of the child washes his/her hair in the morning and then in the presence of Guru Granth Sahib, the hair is set either as plaits at the back of the head or as a 'Joora (knot) at the top of the head. The 'Joora' is then covered with a scarf. Henceforth, it becomes mother's duty to set up the child's hair in the morning so that the long hair remains well tied throughout the day. The hair represents a person's saintliness so they must always be clean and well tied up. It is at this age that a child is sent to school. Traditionally, children are sent to a school on the day of 'Basant', a festival which normally falls in February. But due to schools' own

calenders and rules of admission this tradition can no longer be enforced in the towns or in the western countries.

47.9

At the age of about thirteen years, a 'Dastar Bandan' (turban tying) ceremony takes place. In the presence of Guru Granth Sahib, the elders of the community or the priest of the gurdwara tie the first turban on the head of the male child. This is a sign of growing up and is celebrated with great pomp and show. A great feast is arranged for all the guests and in the evening, music and dance programmes are normally held.

47.10

When a child is old enough to read Punjabi and look after his school books carefully, then he is prepared by the elders of the family or the gurdwara priest for the reading and other services concerning the Guru Granth Sahib. This ceremony is known as 'charni lagna' (submission to the God's feet). This ceremony is of great importance in a child's life. It completely transforms the child and helps a great deal in his/her character building.

47.11

Depending on the law of the land a Sikh normally marries at a young age. Marriage is a very sacred institution amongst the Sikhs. The 'grihsth jeewan' (married life) is considered a gift from God. The Sikh marriage ceremony is known as 'Anand Karaj' (ceremony of bliss). The Anand Marriage Act was passed in 1809. It is the only form of marriage recognised by the Sikh religion. A Sikh marriage is one of consent. The bride and groom have the right to accept or reject the proposed partner.

A Sikh marriage is not a private affair of two individuals. It is the union of two families. Though bride and the groom have the ultimate say in the finalisation of the marriage agreement, the family influence plays a very important part in the Sikh marriage.

The Sikh marriage ceremony is divided into:

1. Thaka or Roka

This is a pre-engagement ceremony where both parties agree to marriage. In the presence of Guru Granth Sahib a prayer is said by the elders and some gifts are exchanged. In a social sense it is a gentleman's promise between the two families.

2. Mangni

This is the engagement ceremony. The parents of the bride go to the parents of the bridegroom with presents and sweets. In the presence of Guru Granth Sahib a prayer is offered and the parents of the bride give to the bridegroom a Gutka (a small hymn book), a kara (steel bracelet), a comb and a sword (all symbols of Khalsa brotherhood) along with other presents, money and sweets.

3. Anand Karaj

The main marriage ceremony is divided into the following parts:

a. Arrival of the Barat (bridegroom party)

The barat is received by all the relatives and friends of the bride at the doorsteps of the house, hall or gurdwara where the marriage ceremony is to take place.

b. Welcome hymn — Shabad 'Hum ghar sajan aaye...' (Suhi Mehla 1, page 764) a hymn from Guru Granth Sahib is sung by the bride's party followed by the Sikh prayer.

c. Milni (official meeting) — After the prayer the 'milni' ceremony is performed. The close and immediate relations of the bridegroom are officially received and hugged by the immediate relations of the bride. First of all the father of the bridegroom steps forward and is received and embraced by the bride's father. Then the brothers and uncles of the bridegroom follow suit. The relations of the bride normally give some gifts to the relations of the bridegroom at the time of 'milni'.

d. Breakfast/snacks — After the milni the barat is taken to a specially organised hall for snacks or breakfast.

- e. The Anand Karaj — After snacks/breakfast everybody goes to the main hall where the marriage is to take place. In the centre of the hall is always the throne of Guru Granth Sahib where the holy book is placed with all the ceremonial grandeur. A few Shabads (hymns) of 'Anand Manglachar' are sung by the raagis (musicians) and then the parents of both the parties are requested to escort the bride and the groom to the marriage arena. Both of them then sit in front of Guru Granth Sahib facing the holy book on a sheet specially laid down for them. The Sikh marriage ceremony then starts, the main steps, however, are:

- Step 1. Raagis sing shabad 'kita loriay kam...' (pauri, Sri Raag ki var Mehla 5, page 91).
- Step 2. Ardas — An ardas is then offered wherein only, the bride, the bridegroom and their parents are requested to stand and participate.
- Step 3. Hukamnama — A 'Hukamnama' (a random reading) is then read from Guru Granth Sahib.
- Step 4. The father of the bride, is then asked by the raagis to advance the hand of his daughter to hold the 'Palla' (fringe of the scarf) of the bridegroom (bridegroom should have a pink scarf around his neck). When the bride is holding the scarf, the raagis sing another hymn known as 'palay tainde lagi...' (Sloak Mehla 5, page 963). This ceremony symbolises the offer of the daughter by her father to the bridegroom and his willingness to accept her.
- Step 5. The advice — The raagis then give religious advice to both the bride and the bridegroom.
- Step 6. The Laavan — The raagis then sing the marriage hymns from Guru Granth Sahib (Raag Suhi, Mehla 4, page 773-774). There are four marriage hymns. They are read first by the priest or any person sitting behind Guru Granth Sahib and then sung by the raagis. After a marriage hymn is first read by the priest, the raagis start singing it in the prescribed tune. During this period of singing the bridegroom and the bride go around Guru Granth Sahib, groom leading the bride, then they bow to Guru Granth Sahib and sit back in await of the second round. Four hymns require four rounds. The reading and singing of the prescribed marriage hymns and taking rounds around Guru Granth Sahib is known as Laavan ceremony and is the core of all the ceremonies.

Step 7. Post-lavan hymns — Six pauris of Anand Sansi (Ratnakar Mehla 3, pauris 1-5 & 40) must be read just after the lavan followed by two hymns, first 'vivah hoa meray babla....' (Sri Raag Mehla 4, page 78-79) and second 'poori asa ji meri mansa....' (Wadhans Mehla 5, page 576-577). The shabads are followed by Sloak 'pawan guru pani pita....' (Jap Ji, page 8). This concludes the main marriage ceremony. An ardas is then offered where the whole congregation stands and joins in. The ardas is followed by 'Hukamnama'. The service concludes after the distribution of 'kara parshad.'

e. After the conclusion of the main service a number of other subformalities are fulfilled. They are :

1. The relations of both families garland the couple and give them their blessings,
2. The friends of the two families sing/recite 'sehra' and 'sikhya' (poems written for the occasion).

The 'sehra' is related to the families of the groom and is recited by groom's friends or brothers, whereas the 'sikhya' is an advice to the bride by her relations and is sung by her friends or sisters.

f. Lunch — After all the ceremonies everyone moves to a different hall where meals are served by the parents of the bride.

g. Doli — The farewell — In the evening before dusk the sisters or friends of the bride dress her with the best clothes and ornaments and bid her farewell. In a specially decorated palanquin, these days a car, the bridegroom and his family take the bride away to their home.

47.12

The Sikh ceremonies at other important occasions *e.g.*, the opening of a new business or the start of a new job or promotion in the job or the house warming and retirement are celebrated both with religious rites and social customs. At all these ceremonies a Sikh household either arranges for an Akhand Path followed by kirtan or just the kirtan depending on the circumstances. At every occasion, the Sikh household thanks God for all His blessings and bounties. In many families 'sahj path' (slow path) is conducted by the family members and bhog (the end ceremony) is normally fixed for the important day. At all the thanksgiving days families invite their friends and relations and celebrate the occasion with great pomp and show. Religious ceremonies are held in the morning

and social rites are held in the evening which include folk dances, traditional and modern songs followed by lavish dinners.

47.13

The Sikhs believe that human life is the most important gift of God. According to the Sikh thought a life first emerges from God and then re-merges in Him, as a spark comes from the fire and falls back in it and as the waves come out from the ocean and dips back in it. Between the emergence from God and re-mergence in Him there is a long journey. During this journey births and deaths of different lives takes place. When a Sikh dies his/her funeral normally takes place on the same day but in this matter due consideration is shown for the customs and laws of the country. Before the funeral, the dead body is cleaned, washed and properly clothed. The best clothes of the dead including the traditional undergarments are used for dressing the body. The other Sikh symbols *i.e.*, the iron bracelet, the comb and the sword are placed near the deceased. The hair are combed and tied neatly. If the deceased is a male then a turban is also tied. Shabads and ardas is said before the body leaves the home. From home the coffin is first taken to the nearest gurdwara and ardas is said and then hearse moves towards the cremation grounds. From the time of the death till the final cremation non-stop hymns are recited by the family members. The last hymn said at the cremation ground is the 'Sohila'. At the cremation the funeral pyre is normally lit by the eldest son. In western countries where cremation process is all electric, the electric button to start the burning process of the body is pressed by the eldest son. The ashes are later collected and scattered in the nearest river. Some Sikh families prefer to immerse them at Kirtapur or Paonta Sahib. An Akhand Path is then arranged at the house of the deceased or some nearest relative or at the gurdwara. At the end of Akhand Path prayers are said for the re-mergence of the soul in God. God is requested to shower his grace on the departed soul and to free it from the transmigration process. God's blessings are sought to end the human journey and its associated sufferings.

THE SIKH FESTIVALS

UNIT 48

Here are discussed Gurpurbs and Festivals celebrated by the Sikhs all over the globe.

48.1

Over the last five hundred years Sikhism, like other world religions, has acquired its own forms of celebrating its religious, social and seasonal festivals. Every year, there are various festivals to celebrate the anniversaries of the Gurus. These are called 'gurpurbs'. Other festivals are called 'melas' (fairs). Sikhs celebrate their festivals by the lunar calendar, which is based on the movements of the moon. A month is measured as the time between two new moons. This means that the date of a festival is not the same every year. In the Western countries it is difficult to celebrate a Sikh festival on the day of its occurrence, if it is a working day, so the nearest Saturday/Sunday to the actual date is chosen instead. The central feature in most of the festivals is the Guru Granth Sahib, thus special services are held in gurdwaras to commemorate the occasion.

48.2

Though gurdwaras throughout the world arrange to celebrate all the gurpurbs *i.e.*, events related to the birth, death and anointment of all the Gurus, the main gurpurbs are birthdays of Guru Nanak Dev and Guru Gobind Singh; the martyrdom days of Guru Arjan and Guru Tegh Bahadur and the day of installation of Guru Granth Sahib as the Sikh Guru.

48.3

The mode of celebrating the gurpurbs is the same throughout the world. The Sikhs celebrate them both at home and at gurdwaras. At home, the family rises in the morning, take baths and wear new and clean clothes and then sit together to recite shabads, followed by ardas and

'hukamnama' and distribution of 'karah parshad'. In the homes where there is Guru Granth Sahib, the ceremonies are held in the presence of the holy book; in other homes the ceremonies are held in a clean room of the house specially decorated for the occasion. At the gurdwaras the sequence of the morning service takes the following form:

- a. recitation of Asa di var
- b. recitation of other shabads relevant to the occasion
- c. narration of sakhis of the Gurus concerned
- d. commentary (katha)
- e. lectures by the academics
- f. recitation of six pauries of Anand Sahib
- g. Ardas
- h. Hukamnama
- i. distribution of 'karah parshad'
- j. distribution of langar

In many gurdwaras, evening gatherings are also held where poets narrate their poems highlighting the life, works and teachings of the Sikh gurus.

Some special modes of celebrations also go with individual gurburbs. For example, at Guru Arjan Dev's martyrdom day which falls in the hottest month of June, lassi and boiled grams are also distributed.

48.4

At all the gurburbs, the celebrations at the gurdwaras start three days before the gurburb. Forty eight hours before the gurburb, Akhand Path starts at all the gurdwaras and the bhog (end ceremony) is normally early in the morning on the day of the gurburb. Spectacular processions are also organised a day before the gurburb. School and college students and specially trained young people show their skill of martial arts as a part of these processions. At the head of every procession is a specially decorated coach with the Guru Granth Sahib placed at the top of it with ceremonial grandeur. In the front of the procession are always five baptised Sikhs, clothed in yellow and carrying the Sikh flags in their hands.

48.5

Guru Nanak Dev's birthday normally falls in October/November; Guru Gobind Singh's birthday falls in December/January; Guru Arjan Dev's martyrdom day falls in June; Guru Tegh Bahadur's martyrdom day falls in November and the Guru Granth Sahib's installation day is in September/October.

48.6

Apart from Gurpurbs there are festivals which have both religious and special significance. These festivals include Baisakhi, Diwali and Maghi.

48.7

Baisakhi is the first day of the Sikh and Hindu new year. It is celebrated on 13/14 April. In Punjab it marks the end of the spring wheat-harvest festival. This day is also the birthday of the Khalsa. It was on this day that Guru Gobind Singh baptised the Khalsa at Keshgarh in Anandpur. During the day, the celebrations held are mainly religious while in the evening the celebrations are all social and cultural. Folk dances Bhangra and Gidha are the Baisakhi dances.

48.8

Diwali is a festival of lights. On this day the Sikhs remember the release of Guru Hargobind from Gwalior prison, where he was kept as a political prisoner for two years by the order of Emperor Jehangir. On the recommendation of the Guru, 52 other rajas were also released with him, so the Guru is known as 'Bandi Chhor' (captivity liberator).

Diwali marks the end of the very hot summer in India and the start of the winter season, when winter crops will be sown. Sikhs decorate their houses with lights: in the village, special pots are made from clay to form lamps (known as divas); in the cities and in western countries, fairy lights and candles are used instead. In Amritsar, the Golden Temple is illuminated by hundreds of small lights, which are hung in strings around the building. People exchange gifts of Indian sweets and other presents. Like Christmas, Diwali is also a family occasion. In the evening all the

houses are decorated with divas or candles, and there are firework parties. At dinner time the whole family gathers to eat together. Sikhs visit gurdwaras in the evening to pray. Late at night, older members of the family may sit down to play cards, perhaps continuing until dawn the next day:

48.9

The festival of Maghi is celebrated in January. When Guru Gobind Singh was besieged by the Mughal army at Anandpur, forty of his very close followers deserted him and also gave him a written letter of desertion. When these deserters reached home, their women would not let them into the houses. They were angry because their men had betrayed the Guru. One of the women, Mai Bhago, then spoke to the men about the importance of dying for a cause. The men were sorry for their action and under the command of Mai Bhago they returned to the Guru. Together they fought and defeated the Mughals at the Battle of Mukatsar. They all were killed giving their lives for the Guru and for justice. Their leader Mahan Singh requested the Guru to tear up the letter of desertion before he breathed his last. To commemorate this sacrifice a grand festival is celebrated at Muktsar.

48.10

Other festivals include Hola Mohalla, Basant, Lohri and Raksha Bandan. Hola Mohalla is celebrated in February/March. This is spring in India and the fields bloom with beautiful and colourful flowers. The festival of Hola Mohalla has its roots in the Hindu festival of Holi. At Holi, Hindus celebrate a popular legend: the escape of Prahlad, King Hirayakashipu's son from the goddess Holika, Prahlad's aunt. People have great fun at this time and celebrations may become rather boisterous. Guru Gobind Singh introduced the festival of Hola Mohalla in 1680 to replace Holi. On this day he organised a gathering at Anandpur and decided to train them in martial arts and military exercises. Besides the military events, there were also introduced sports, music and poetry competitions.

The main place where Hola Mohalla is celebrated is Anandpur. There is a three-day fair where crowds assemble in large numbers to witness a variety of sports activities, display of military exercises and processions. At other places outside Punjab and especially in the West, the

celebrations are similar to those in Anandpur. A large number of games and tournaments are organised by various Sikh institutions.

48.11

Basant is a spring festival, celebrated in the month of January/February. People make a point of wearing something yellow, because it is a spring colour. Men wear yellow turbans and the women wear yellow saris or salwar-kamiz (tunic and trouser) with a yellow chuni (scarf).

Basant is a time for families to get together. In villages and in many towns in India, kite flying competitions are held. The main meals of the day are made with yellow rice specially cooked for the occasion. This festival is celebrated with the greatest pomp and show at Chherta Sahib, a township where Guru Hargobind was born.

Many youngsters have started celebrating Basant, as St. Valentine's Day is celebrated in the West. Couples in love make this a special day of the year. Basant is also considered to be a holy day for the young children to start their schooling.

48.12

Lohri is celebrated on 13 January every year. This is the only Sikh festival which is not fixed with the lunar calendar. The festival marks the end of winter in India. It is also a festival devoted to young women who on this day, pray to God for a loving partner. At Lohri, young girls and boys go from house to house collecting money for the night time celebrations of bonfire and folk dances which are similar to Guy Fawkes' night in Britain.

The story of this festival dates back to the sixteenth century. In a village called Sandalbar lived a man named Dulla Bhatti, who arranged marriages. As children go from home to home collecting money for Lohri bonfire, they sing poems known as vars, which are addressed to Dulla Bhatti.

Lohri is a night festival. Huge bonfires are lit and the young women dance around them. Sweets called 'reuoris and chirwara' are eaten and thrown at the fire. Sikhs who have recently had a marriage or birth in the family, celebrate Lohri with a feast.

48.13

The last festival is Rakhsha Bandan; this is also known as Rakhi. The sister ties a rakhi (ribbon) around her brother's arm and the brother vows to defend her honour all his life. The sister then gives her brother a box of sweets and the brother normally gives her some money in return, as a token of love. The festival usually falls in August.

THE IMPORTANT SIKH PERSONALITIES

UNIT 49

(1469-1992)

AHLUWALIA, JASSA SINGH (1718-1783)

Jassa Singh was born at a village called 'Ahlu' near Lahore. Hence, the surname 'Ahluwalia' stuck to him. His ancestors were 'Kalals' (wine merchants). Hence he is also known as Jassa Singh Kalal. After the death of his parents he was looked after by Mata Sundri. He became the leader of the Sikh nation in 1753 after Nawab Kapur Singh's death. The Sikhs also conferred upon him the title of 'Sultan-e-Quam (King of the nation) when he captured Lahore in 1761.

AJIT SINGH, BABA (1686-1704)

Baba Ajit Singh was the eldest son of Guru Gobind Singh and Mata Sundri. He died fighting in the battle of Chamkaur.

ATAL, BABA

Baba Atal Rai was the son of Guru Hargobind. He was only nine years of age when he brought back to life a playmate Mohan who had died the night before of snakebite. Guru Hargobind did not like this type of show of miracles and interference in the rule of God. Atal Rai laid down his life on the same day for his un-intentional mistake. There is a nine-story octagonal gurdwara-building at Amritsar commemorating the nine years of Atal Rai's life on this earth.

BALDEV SINGH, SARDAR (1902-1961)

Sardar Baldev Singh was the first Defence Minister of independent India.

BALWAND, BHAI; SATTA, BHAI

Balwand and Satta were Muslim bards who recited kirtan in the court of Guru Angad. One of their compositions a Var, is recorded in Guru Granth Sahib is Raag Ramkali. There is sakhi in the Sikh chronicles that once they boasted that it was on account of their music and singing that the congregation came into the presence of the Guru. Consequently they were not allowed to sing. Later they realised their mistake and asked for forgiveness. The Guru left the decision in the hands of the congregation which however forgave them after Satta and Balwand subjected themselves to the prescribed punishment of getting their faces blackened and riding a donkey from Lahore to Amritsar.

BANDA BAHADUR (1670-1716)

The famous Sikh general who established the first Sikh empire in the North of India in 1709, (refer to unit 22).

BABA BUDDHA (1506-1628)

Baba Buddha was a contemporary of the first six Gurus. he had the unique honour of anointing the next five Gurus after Guru Nanak Dev. He was the first high priest of Harmandir Sahib and also laid down the foundations of a large number of Sikh shrines in and around Amritsar. His real name was Bura Randhawa.

BADAL, PRAKASH SINGH (1927-):

Prakash Singh Badal is a graduate of Christian College, Lahore. He was elected a Member of the Punjab Legislative Assembly, for the first time in 1957 on the Congress ticket. He has served as the Punjab Chief Minister and also as Union Agricultural minister.

BALA, BHAI (1466-1544)

Bhai Bala was a Sandhu Jat and a companion of Guru Nanak Dev. He is supposed to be the author of a Janamsakhi of Guru Nanak Dev. Surprisingly, his name is not mentioned in most of other Janamsakhis.

BARNALA, SURJIT SINGH

He belongs to Sangrur and is a lawyer by profession. He was a minister in the Union Government during the Janta regime. He became the Chief Minister of Punjab in 1985. He also served as the Governor of Goa.

BEANT SINGH, (1951-1984)

Beant Singh belonged to the village of Maloya situated on the outskirts of Chandigarh. He was a graduate of Punjab University. He married Bimla Devi, a Christian nurse from Delhi, who later became a baptised Sikh. To avenge the invasion of Golden Temple in June 1984, he gunned down Mrs. Indira Gandhi in the lawns of her residence on 31 October 1984. He himself was shot dead by the security men.

BHAGAT SINGH, SHAHID (1907-1931)

Bhagat Singh was hanged by the British in 1931. He was one of the most respected freedom fighters. He died in the young age of 24, (refer to unit 37).

BHINDERWALE, SANT JARNAIL SINGH (1947-1984)

Refer to unit 44.

BIBI BHANI

Bibi Bhani was the daughter of Guru Amardas, the wife of Guru Ramdas and the mother of Guru Arjan Dev.

BIDI CHAND (DIED 1639)

Bidi Chand was a robber before he came into contact with Guru Hargobind. Thereafter he became a Sikh and led an honest life. Once three horses which belonged to the Guru were taken away by force by the Governor of Lahore when they were being brought to the Guru from Iraq. Bidi Chand, with his plans, recovered the horses and brought them back to the Guru.

DAYALA, BHAI

A Sikh martyr who was sentenced to death by Aurangzeb and was boiled alive in Delhi in 1773. He was imprisoned along with Guru Tegh Bahadur.

DEEP SINGH, SHAHID (1682–1757)

Baba Deep Singh is one of the most revered martyrs of the Sikh history. He died fighting Ahmed Shah Abdali's army for the protection of the honour of Harimandir Sahib. He also made four hand written copies of Guru Granth Sahib from the edited version compiled by Guru Gobind Singh in 1706 at Damdama Sahib.

DAYA SINGH, BHAI

He was one of the first baptised Sikhs, popularly known as 'Panj Piyaras'. He was a Kashatri and belonged to Lahore. He was 30 years of age when he was baptised by Guru Gobind Singh at Keshgarh in 1699. He was with Guru Gobind Singh when he left Chamkaur in 1704 and was also with the Guru at Nanded. He took the Guru's historic letter, 'Zafarnama', to Aurangzeb.

DHARAM SINGH, BHAI

He was also one of the first baptised Sikhs. He was a Jat and belonged to Delhi. He was 33 years old when he was baptised by Guru Gobind Singh. He was also with the Guru at Nanded when the Guru breathed his last.

FATEH SINGH, BABA (1698-1704)

Baba Fateh Singh was the youngest son of Guru Gobind Singh and Mata Jito. He was arrested with his brother Zorawar Singh and grand mother Mata Gujri by the Governor of Sirhind, Wazir Khan. He was buried alive at Fatehgarh in Sirhind.

FATEH SINGH, SANT (1911-1970)

Sant Fateh Singh was born in village Badiala, district Bhathinda. He was a granthi. He came into limelight when he kept fast unto death for achieving Punjabi Suba, (refer to units 42 & 43).

GANGA, MATA

Mata Ganga was the wife of Guru Arjan Dev and mother of Guru Hargobind. She went to Chherta to Baba Buddha to get his blessing to have a son.

GUJRI, MATA (1626-1704)

Mata Gujri was the wife of Guru Tegh Bahadur and mother of Guru Gobind Singh. She was married in 1631 at the young age of 5. She spent 21 years with Guru Tegh Bahadur in a cellar at Bakala, where the Guru was doing his meditation. She died of heart failure when she heard the news of the death of her grandsons, who were buried alive at Sirhind.

GURDAS I, BHAI (1551-1637)

Bhai Gurdas was the son of Datar Chand, younger brother of Guru Amardas. He was a contemporary of the third, fourth, fifth and sixth Gurus. He was a brilliant scholar and a great poet. He composed 39 vars (ballads) in Punjabi and 556 kabits (couplets) in Braj. He was the scribe of Guru Granth Sahib.

GURDAS II, BHAI

Bhai Gurdas II, was a contemporary of Guru Gobind Singh. He is the author of the famous var, 'woh pargatyo mard agarmbadra, waryam akela, waho waho Guru Gobind Singh ape gur chela.'

GURDITTA, BABA (1613-1638)

Baba Gurditta was the eldest son of Guru Hargobind. He was married when he was only 11 years old. He had two sons, Dhirmal, born in 1629, and (Guru) Har Rai, born in 1630.

HIMMAT SINGH, BHAI

Bhai Himmat Singh was a water carrier from Jagannath Puri, in Orissa. He was aged 39 when he was baptised as a Sikh by Guru Gobind Singh in 1699 at Anandpur. He was one of the 'Panj Piyaras' and died fighting at Chamkaur.

JIND KAUR, MAHARANI (1817-1863)

Maharani Jind Kaur was the wife of Maharaja Ranjit Singh and the mother of last Maharaja of Punjab, Dalip Singh. After the annexation of Punjab by the British she was kept in detention, first at Sheikhpura (Pakistan) and then at Chunar fort in Mirzapur (Uttar Pradesh). She escaped from the prison in the disguise of a beggar and reached England in 1861 to see her son. She died there in 1863.

JITO, MATA

Mata Jito was the wife of Guru Gobind Singh and mother of his three sons; Jujhar Singh, Zorawar Singh and Fateh Singh. Her marriage was solemnised in a specially set up township called Guru-ka-Lahore in Anandpur.

JOGA SINGH, BHAI

Bhai Joga Singh was a resident of Peshawar and an ardent disciple of Guru Gobind Singh. When Joga Singh was getting married and had completed three out of the four lavans, a message came from Guru Gobind Singh to return to Anandpur immediately. He left his marriage incomplete and rushed to his Guru. In Hoshiarpur he was saved from a wicked woman by the blessings of the Guru.

JUJHAR SINGH, BABA (1690-1704)

Jujhar Singh was the second son of Guru Gobind Singh. He died in the battle of Chamkaur.

KAIRON, PRATAP SINGH (1901-1965)

After Maharaja Ranjit Singh, Pratap Singh Kairon was known as the Lion of Punjab. He was born in the village Kairon, district Amritsar. He got his master's degree in Economics and Politics from University of Michigan, USA in 1929 (refer to unit 43)

KALU, BABA (1440-1540)

Baba Kalu was the father of Guru Nanak Dev. His real name was Kalyan Rai Bedi. He owned his own farmland and cattle, but he preferred to work as an accountant with the ruler of the province.

KANAHIA, BHAI

Bhai Kanahia was a contemporary of the ninth and tenth Gurus. He started the work of Red Cross in the seventeenth century and was blessed by Guru Gobind Singh for his noble service. Though a follower of the Guru he would treat alike all the wounded in the battle field. He served in a number of battles between the Guru and the Mughals.

KAPUR SINGH, NAWAB (1697-1759)

Nawab Kapur Singh was a noted Sikh general. He fought a number of battles with the Mughals. He was a very brave and fearless soldier. He consolidated the Sikhs and founded a Sikh army called 'DAL KHALSA'. He was honoured with the title of Nawab (Duke) in 1733. After the death of Banda Singh Bahadur in 1716 he was the next great leader of the Sikhs (refer to unit 23).

KAPUR SINGH, BHAI SAHIB (1909)

Sardar Kapur Singh was educated at Lahore and Cambridge Universities. He joined the Indian Civil Services (ICS) in 1934. On 13 October, 1973 he was conferred the status and title of National Professor of Sikhism by the Jathedar of Akal Takhat. He was a great historian and an excellent orator. He raised the slogan of a Sikh homeland.

KHARAK SINGH, BABA

Baba Kharak Singh was the uncrowned king of the Sikhs. He was an Ahluwalia by caste and was the first president of Shiromani Gurdwara Parbandhak Committee.

KHIVI, MATA (1504-1552)

Mata Khivi was the wife of Guru Angad Dev. She took a very active part in the langar and served the followers of the House of Guru Nanak Dev with civility and complaisance.

KISHEN SINGH, BHAI (1878-1937)

Bhai Kishen Singh was a Professor of Mathematics and was the first Sikh Principal of Khalsa College Amritsar. He had the unique honour of receiving Lord Curzon, the Governor General of India, when he visited Amritsar during Professor Kishen Singh's tenure of Principalship (1899-1900).

LAKHMI CHAND (1496-1555)

Lakhmi Chand was the younger son of Guru Nanak Dev and Mata Sulakhni.

LONGOWAL, SANT HARCHAND SINGH (Died 1985)

Refer to units 44 and 45.

MARDANA, BHAI (1459-1520)

Bhai Mardana was the first disciple and lifelong companion of Guru Nanak Dev. He was a Muslim by religion, a minstrel by caste and a rebeck player by profession. He accompanied Guru Nanak in all his journeys. Three of his hymns are recorded in Guru Granth Sahib in Var Bihagra. He died in Afghanistan on the river Khuram on journey back home. Some scholars give 1534 as the year of his death at Kartarpur, yet other historians say that he died at Kartarpur after 8 days of Guru Nanak's death.

MEHTAB SINGH

Mehtab Singh was a great martyr of the Sikh history. He killed Massa Rangar, the kotwal of Amritsar, for the desecration of Harmandir in 1740. He was arrested and tortured to death in 1745.

MANI SINGH, BHAI (1670-1734)

Bhai Mani Singh was a classmate of Guru Gobind Singh. He was the younger brother of Bhai Dayala, who was executed with Guru Tegh Bahadur in 1673. He was the scribe of Guru Granth Sahib when it was dictated to him by Guru Gobind Singh, at Damdama Sahib in 1706. He also compiled Dasam Granth after Guru Gobind Singh's death. He was with the Guru when he breathed his last. He escorted Mata Sahib Devan to Delhi from Nanded and served Mata all his life. In 1721, Bhai Mani Singh thought of rearranging the hymns of Guru Granth Sahib, but the

Sikhs did not allow him to go ahead with the idea and rather cursed him, that his body be cut to pieces as he had mutilated the Holy Granth. He was the Head Priest of Harimandir, when he was arrested by the Mughals and tortured to death. He was cut to pieces limb by limb on 24 June 1734.

MATI DAS, BHAI

Bhai Mati Das was a 'diwan' (minister) of Guru Tegh Bahadur. He came to Delhi with the Guru and was arrested and tortured to death. He was sawn alive.

MOHKAM SINGH, BHAI

Bhai Mohkam Singh was a washerman of Dwarka, Gujrat. He was 36 years old when he became a baptised Khalsa. He was one of the Panj Piyaras. He died fighting at Chamkaur.

MUSAFAR, GURMUKH SINGH (1899-1976)

Giani Gurmukh Singh was born at Adhwal in Campelpore (Pakistan). He was a distinguished poet and a writer of Punjabi literature. He became Chief Minister of Punjab in 1966.

NAND LAL (1633-1715)

Bhai Nand Lal a great scholar of Persian, was one of the fifty-two poets of Guru Gobind Singh. He was born in Gazni, in Afghanistan. His father Chhajju Ram Khatri was the 'Mir Munshi' (Chief secretary) of the governor of Gazni. After the death of his parents he migrated first to Multan and then to Delhi. He was appointed a teacher of Prince Muazzam, later known as Bahadur Shah, son of Aurangzeb. Nand Lal's wife belonged to Sikh family. He came to Anandpur in 1689 and thereafter became a Sikh. Nand Lal wrote ten books, 7 in Persian, 2 in Punjabi and 1 in Hindi. Zindgi Nama and Tankha Nama are his famous works. Tankha Nama serves as a code of discipline for the Khalsa.

MIAN MIR (1550-1635)

Mian Mir was a Muslim saint. He was born in Sistan in Central Asia. He laid down the foundation stone of Harimandir at the request of Guru Arjan Dev.

NALWA, HARI SINGH (1791-1837)

Hari Singh Nalwa was the son of Gurdial Singh Uppal of Gujranwala (Pakistan). He was a great general. He served Maharaja Ranjit Singh and won many battles. His name was a terror in the North West Frontier Province. He died fighting in the battle of Jamrud in 1837.

NANAKI, BEBE (1464-1518)

Bebe Nanaki was the first person converted to Sikhism. She was the elder sister of Guru Nanak Dev and was married to Jairam Uppal of Sultanpur Lodhi.

PHULA SINGH, AKALI (1761-1822)

Akali Phula Singh was the High priest of Akal Takhat, when Maharaja Ranjit Singh was reprimanded by him for his religious lapses. The Maharaja presented himself before the Akal Takhat and requested Akali Phula Singh to punish him for his wrongs. Phula Singh was also a brave soldier and won many battles for Maharaja Ranjit Singh.

RAGHBIR SINGH, COLONEL (DIED 1955)

Colonel Raghubir Singh was the Chief minister of PEPSU, (refer to unit 42).

RAM SINGH BABA (DIED 1884)

Baba Ram Singh was the founder of the Kuka movement. The Kukas fought against the slaughter of the cows in India. He was blown up by gunpowder.

RANJIT SINGH, MAHARAJA (1780-1839)

Maharaja Ranjit Singh was the lion of Punjab and established a Sikh empire from the boundaries of Afghanistan to Delhi, (refer to unit 33).

RAREWALA, GIAN SINGH

Gian Singh Rarewala was the first Chief Minister of PEPSU, (refer to unit 42).

SAHIB KAUR, MATA

Mata Sahib Kaur was the wife of Guru Gobind Singh. The Guru gave the title of 'Mother of Khalsa' to her when she put sweet pellets in the 'Amrit' on the day of the birth of Khalsa. She was with the Guru when he breathed his last at Nanded.

SAHIB SINGH, BHAI

Bhai Sahib Singh was a barber from Bidar, Karnatak. He was one of the Five beloved ones of Guru Gobind Singh. He was 37 years old when he was baptised as a Khalsa. He died fighting at Chamkaur.

SARABA, KARTAR SINGH

Refer to unit 37

SARUP SINGH

Sardar Sarup Singh was the founder president of the All India Sikh Students Federation. He was elected as the first President in 1944.

SATWANT SINGH (1963-1989)

Satwant Singh was only 21 years old when he shot Prime Minister Indira Gandhi to avenge the desecration of Golden Temple. He was arrested, tortured and later hanged in 1989. Despite all the pressures he did not ask for any mercy. He said he was proud of what he had done.

SIRI CHAND, BABA (1492-1612)

Siri Chand was the eldest son of Guru Nanak Dev. He founded the Udasi order of Sadhus.

SUKHA SINGH

Sukha Singh was the companion of Mehtab Singh who killed Massa Rangar. Sukha Singh later died fighting near Lahore on the banks of Ravi.

SULAKHNI, MATA

Mata Sulakhni was the wife of Guru Nanak Dev. There was another Sulakhni who was childless woman and with the blessings of Guru Hargobind became the mother of seven sons. According to a Sakhi, she came to the Guru for the blessing of a son. She gave to the Guru a piece of paper and a pen and requested him to write one (number 1) on it. Guru Hargobind was riding a horse; when he tried to write number 1, the horse jumped and 1 turned into a seven (7), and thus she got a boon of seven sons rather than the one she had requested.

SUNDRI, MATA

Mata Sundri was the wife of Guru Gobind Singh and mother of Sahibzada Ajit Singh. She controlled the affairs of the Khalsa Panth after the death of Banda Singh Bahadur. She died in Delhi in 1747. She was cremated at Gurdwara Bala Sahib near Mata Sahib Devan.

TARA SINGH, MASTER (1885-1967)

Master Tara Singh was the greatest of the Sikh leaders of the twentieth century. He was born in Rawalpindi in a Hindu Malhotra family. He was baptised as a Sikh when he was in his school. He started his career as a school teacher in Lyallpur in 1909.

TOHRA, GURCHARAN SINGH

A renowned Sikh leader, he remained President of SGPC for more than 20 years. In 1991 he was again elected President of SGPC.

UDHAM SINGH, SHAHID (DIED 1940)

Refer to unit 37.

VIR SINGH, BHAI (1872-1957)

Bhai Vir Singh was a great mystic poet of his times. He was also a great historian. He has written a large number of books both in poetry and prose.

ZAIL SINGH, GIANI (1916-)

Giani Zail Singh was born in village Sidwan, district Faridkot in a family of artisans taken to agriculture. He was the first Sikh president of India.

ZORAWAR SINGH, BABA (1696-1704)

Baba Zorawar Singh was the third son of Guru Gobind Singh. He was arrested and buried alive at Fatehgarh in 1704, along with his brother Baba Fateh Singh.

APPENDICES

Appendix I

LIST OF AKALI DEMANDS

List of 45 Demands of the Akali Dal submitted to the Government in September, 1981. The Dal demanded the removal of the following:

A. Religious

1. Interference in religious affairs of Sikhs.
2. Lack of endeavours by the Government for Sikh control over the management of Gurdwaras in Pakistan.
3. Apathy towards safety of life and property of Sikhs settled abroad and in other States of India.
4. Forcible occupation of the Delhi Gurdwaras in 1971.
5. Application of Land Ceiling Act to Gurdwaras in Haryana.
6. Failure to name any train as Golden Temple Express, while 15 trains have been named after other religious places.
7. Delay in awarding Holy City status to Amritsar.
8. The ban of the installation of a transmitter in the Golden Temple.
9. Delay in enacting the All India Gurdwaras Act.
10. Not recognising SGPC as the only representative institution of the Sikhs.
11. Control on the SGPC's authority in the field of sending pilgrims to Pakistan.
12. Interference in the Sikh tenets and violating the sanctity of Sikh traditions.

13. Illegal and forcible occupation of Delhi Gurdwaras with the help of the police.
14. Restrictions on carrying of 'Kirpans' (swords) by Sikhs in the National Airlines.

B. Political

1. Violation of the assurance given to Sikhs for an autonomous region and instead declaring Sikhs as criminals.
2. Ban on 'Punjabi Suba' slogan.
3. Exclusion of Chandigarh and other Punjabi speaking areas out of Punjab and taking away control of water head works and river water distribution.
4. Denial of internal autonomy to the State.
5. Toppling of Akali Governments through illegal corrupt practices.
6. Denial of second language status to Punjabi in neighbouring States.
7. Lack of confidence in Punjabis and disarming them by withdrawing licensed arms.
8. Rejection of the Anandpur Sahib Resolution and following a policy of divide and rule by inciting communal tensions.

C. Economic

1. Reduction in the recruitment quota of Sikhs in armed forces from 20 per cent to 2 per cent.
2. Nationalisation of the Punjab & Sind Bank.
3. Failure to establish a dry port at Amritsar.
4. Denial of minimum central aid to Punjab.

5. Concentration of economic power in the hands of 5 per cent people.
6. Economic exploitation of Punjab.
7. Increase in prices.
8. Paucity of heavy industries in Punjab.
9. Eviction of Punjabi farmers from Uttar Pradesh.
10. Fixation and land ceiling at 7 hectares, but no ceiling on urban property.
11. Non-introduction of group insurance scheme in Punjab.
12. Denial of loans to farmers at the rates given to industrialists.
13. Non-remunerative prices for agricultural produce.
14. Procuring agricultural produce at cheap rates but selling the same to consumers at higher prices.
15. Failure to safeguard the rights of Harijans and other weaker sections.
16. Non-payment of compensation to the victims of Indo-Pak wars in Punjab.
17. Non-payment of unemployment allowance.
18. Non-linking of production to the price index.
19. Denial of facilities to farmers and workers under the Employment Insurance Scheme.
20. Forcible acquisition of urban agricultural land at cheap rates.
21. Ban on the sale of rural land within the 5 Kms. radius of the corporation limits.

D. Social

1. Non-recognition of the Sikh Personal Law.
2. Projection of the Sikhs in improper way in films and TV etc., encouraging anti-Sikh literature and not giving sufficient time for coverage of Sikh literature on Radio/TV.

Appendix II

Revised List of 15 Demands submitted by the Akali Dal to Government in
October, 1981

Religious Demands

1. Unconditional release of Sant Jarnail Singh Bhindranwale and judicial enquiry with regard to police action in connection with Delhi Rally (September 7), Chowk Mehta and Chando Kalan.
2. Removal of alleged Government high-handedness in the management of Delhi Gurdwaras and holding of democratic elections after removal of forcible control by "one of Government's stooges".
3. Restoration of the SGPC's right to send pilgrim parties to Pakistan and deploy sewadars for the maintenance of local Sikh shrines.
4. Permission to Sikhs travelling by air to wear kirpans in domestic and international flights.
5. An All India Gurdwaras Act should be passed.
6. Grant of holy city status to Amritsar on the pattern of Hardwar, Kurukshetra and Kashi.
7. Installation of "Harimandir Radio" at Golden Temple, Amritsar to relay kirtan.
8. Renaming Flying Mail as Harimandir Express.

Political, Economic And Cultural Demands

9. As per the Anandpur Sahib Resolution, the Shiromani Akali Dal is firmly convinced that progress of States would entail prosperity of the Centre, for which suitable amendments should be made in the Constitution to give more rights and provincial autonomy to States. The Centre should retain Foreign Affairs,

Defence, Currency and Communications (including means of transport), while the remaining portfolios should be with the States. Besides, the Sikhs should enjoy special rights as a nation.

10. Merger of Punjabi-speaking areas and Chandigarh into Punjab.
11. Handing over of dams and headworks in the State to Punjab and redistribution of river waters as per national and international rules.
12. Second language status to Punjabi language in Haryana, Delhi, Himachal Pradesh and Rajasthan.
13. Stoppage to uprooting of Punjabi farmers from Terai area of U.P.
14. Setting up of a dry port at Amritsar.
15. A licence should be granted for a New Bank in place of the Punjab and Sind Bank which should be under Sikh control and remunerative price should be fixed for agricultural products by linking it to the index of industrial production.

Appendix III

Anandpur Sahib Resolution

The following are extracts from the Draft of the New policy Programme of the Shiromani Akali Dal adopted by its Working Committee at the meeting held at Sri Anandpur Sahib on 16-17 October 1973. The programme was later passed in the form of 12 Resolutions adopted at the open session of the 18th All India Akali Conference held at Ludhiana on 28-29 October, 1978.

Resolution No. 1

The Shiromani Akali Dal realizes that India is a federal and republican geographical entity of different languages, religions and cultures. To safeguard the fundamental rights of the religious and cultural minorities, to fulfil the demands of the democratic traditions and to pave the way for economic progress, it has become imperative that the Indian constitutional infra-structure should be given a real federal shape by redefining the central and state relations and rights on the lines of the aforesaid principles and objectives.

The concept of total revolution by Lok Naik, Shri Jaya Parkash Narain is also based upon the progressive decentralisation of powers. The climax of the process of centralisation of powers of the states through repeated amendments of the constitution during the Congress regime came before the countrymen in the form of the Emergency. When all fundamental rights of all citizens were usurped, it was then that the programme of decentralisation of powers ever advocated by Shiromani Akali Dal was openly accepted and adopted by other political parties including Janta Party, CPI (M), ADMK etc. Shiromani Akali Dal has ever stood firm on this principle and that is why after careful consideration it unanimously adopted a resolution to this effect first at the All India Akali Conference, Batala, then at Sri Anandpur Sahib which has endorsed the principle of State autonomy in keeping with the concept of Federalism.

For Attainment of this Aim

1. The Shiromani Akali Dal is determined to strive by all possible means to:

(a) Have all those Punjabi speaking areas deliberately kept out of Punjab, such as Dalhousie in Gurdaspur District; Chandigarh; Pinjore-Kalka and Ambala Sadar in Ambala District; the entire Una tehsil of Hoshiarpur District; the 'Desh' area of Nalagarh; Shahabad and Gulha blocks of Karnal District; Tohana Sub-Tehsil, Ratia block and Sirsa tehsil of Hissar District and six tehsils of Ganganagar District in Rajasthan, merged with Punjab to constitute a single administrative unit where the interests of Sikhs and Sikhism are specifically protected.

(b) In this new Punjab and in other States the centre's interference would be restricted to defence, foreign relations, currency and general communication; all other departments would be under the jurisdiction of Punjab (and other states) which would be fully entitled to frame its own laws on these subjects for administration. For the above departments of the Centre, Punjab and other States contribute in proportion to representation in the Parliament.

(c) The Sikhs and other religious minorities living outside Punjab should be adequately protected against any kind of discrimination.

Resolution No. 2

The momentous meeting of the Shiromani Akali Dal calls upon the Government of India to examine carefully the long tale of excesses, wrongs, illegal actions committed by the previous Congress government, more particularly during the Emergency, and to try to find an early solution to the following problems:

- (a) Chandigarh originally raised as a Capital for Punjab should be handed over to Punjab.
- (b) The long standing demand of the Shiromani Akali Dal for the merger with Punjab of the Punjabi speaking areas, to be identified by linguistic experts with the village as the unit, should be conceded.
- (c) The control of Head Works should continue to be vested in Punjab and if need be, the Reorganisation Act should be amended.

- (d) The arbitrary and unjust Award given by Mrs. Indira Gandhi during the Emergency on the distribution of Ravi Beas waters should be revised on the universally accepted norms and principles thereby allowing justice to be done to Punjab.
- (e) Keeping in view the special aptitude and martial qualities of the Sikhs, the present ratio of their strength in the Army should be maintained.
- (f) The excesses being committed on the settlers in the Terai region of UP in the name of Land Reforms should be vacated by making suitable amendments in the ceiling Law on the Central guide lines.

Resolution No. 4

This huge session of the Shiromani Akali Dal regrets the discrimination to which the Punjabi language is being subjected in the adjoining States of Himachal, Haryana, Delhi and Jammu and Kashmir. It is a firm demand that in accordance with the Nehru Language Formula, the neighbouring States of Punjab should be given 'second language' status to the Punjabi language because fairly large sections of their respective populations are Punjabi speaking.

Resolution No. 5

The meeting regrets that against the 'claims' of the refugees who had migrated to Jammu and Kashmir as a result of the partition of the country, no compensation has been provided to them even after such a long time and these unfortunate refugees have been rotting in the camps ever since then.

The Akali Dal Session, therefore, forcefully demands that their claims should be settled soon and immediate steps should be taken to rehabilitate them, even if this involves an amendment in section 370.

Resolution No. 6

The 18th session of the All India Akali Conference takes strong exception to the discrimination to which the minorities in other

states are being subjected and the way in which their interests are being ignored.

As such, it demands that injustice against the Sikhs in other states should be vacated and proper representation should be given to them in the government service, local bodies, state legislatures, through nomination if need be.

Appendix IV

Rajiv-Longowal Accord

July 24, 1985

Memorandum of Settlement

Following is the text of the memorandum of settlement.

1. Compensation to innocent persons killed.

- 1.1 Along with *ex gratia* payment to those innocent killed in agitation or any action after 1-8-1982 compensation for property damaged will also be paid.

2. Army recruitment.

- 2.1 All citizens of the country have the right to enroll in the army and merit will remain in the criterion for selection.

3. Enquiry into November incidents.

- 3.1 The jurisdiction of Mr. Justice Ranganath Mishra Commission enquiring into the November riots of Delhi would be extended to cover the disturbances at Bokaro and Kanpur also.

4. Rehabilitation of those discharged from the army.

- 4.1 For all those discharged, efforts will be made to rehabilitate and provide gainful employment.

5. All India Gurdwara Act.

- 5.1 The Government of India agrees to consider the formulation of an all India gurdwara bill. Legislation will be brought forward for this purpose in consultation with Shiromani Akali Dal, others concerned and after fulfilling all relevant constitutional requirements.

6. Disposal of pending cases.

- 6.1 The notifications applying the Armed Forces Special Powers Act to Punjab will be withdrawn.

Existing special courts will try only cases relating to the following types of offences (a) Waging war (b) Hijacking.

6.2 All other cases will be transferred to ordinary courts and enabling legislation if needed will be brought forward in this session of Parliament.

7. Territorial claims.

7.1 The capital project area of Chandigarh will go to Punjab. Some adjoining areas which were previously part of Hindi or the Punjabi regions were included in the Union Territory. With the capital region going to Punjab the areas which are added to the Union Territory from the Punjabi region of the erstwhile state of Punjab will be transferred to Punjab and those from Hindi region to Haryana. The entire Sukhna lake will be kept as part of the Chandigarh and will thus go to Punjab.

7.2 It had always been maintained by Mrs. Indira Gandhi that when Chandigarh is to go to Punjab some Hindi-speaking territories in Punjab will go to Haryana. A commission will be constituted to determine the specific Hindi-speaking areas of Punjab which should go to Haryana, in lieu of Chandigarh.

The principle of contiguity and linguistic affinity with a village as a unit will be the basis of such determination. The Commission will be required to give its findings by 21st December, 1985, and these will be binding on both sides. The work of the commission will be limited to this aspect and will be distinct from the general boundary claims which the other commission referred to in para 7.4 will handle.

7.3 The actual transfer of Chandigarh to Punjab and areas in lieu thereof to Haryana will take place simultaneously on 26th January, 1986.

7.4 There are other claims and counter-claims for requirement of the existing Punjab-Haryana boundaries. The government will appoint another commission to consider these matters and give findings. Such findings will be binding on the concerned states. The terms of reference will be based on a village as a unit, linguistic affinity and contiguity.

8. Centre-State relations.

8.1 Shiromani Akali Dal states that the Anandpur Sahib resolution is entirely within the framework of the Indian Constitution, that it at-

tempts to define the concept of Centre-State relations in a manner which may bring out the true federal characteristics of our unitary Constitution, and that the purpose of the resolution is to provide greater autonomy to the state with a view to strengthening the unity and integrity of the country, since unity in diversity forms the corner-stone of our national entity.

- 8.2 In view of the above, the Anandpur Sahib resolution insofar as it deals with Centre-State relations, is referred to the Sarkaria Commission.

9. Sharing of river waters.

- 9.1 The farmers of Punjab, Haryana and Rajasthan will continue to get water not less than they are using from the Ravi-Beas system as on 1-7-1985. Waters used for consumptive purposes will also remain unaffected. Quantum of usage claimed shall be verified by the tribunal referred to in para 9. 2 below.
- 9.2 The claims of Punjab and Haryana regarding the shares in their remaining waters will be referred for adjudication to a tribunal to be presided over by a Supreme Court judge. The decision of this tribunal will be rendered within six months and would be binding on both parties. All legal and constitutional steps required in this respect be taken expeditiously.
- 9.3 The construction of the SYL canal shall continue. The canal shall be completed by 15th August 1986.

10. Representation of minorities.

- 10.1 Existing instructions regarding protection of interests of minorities will be recirculated to the state chief ministers (PM will write to all Chief Ministers).

11. Promotion of Punjabi Language.

- 11.1 The Central Government may take some steps for the promotion of the Punjabi language.

This settlement brings to an end a period of confrontation and ushers in an era of amity, goodwill and co-operation, which will promote and strengthen the unity and integrity of India.

Appendix V

ALL INDIA SIKH GURDWARAS BILL (Its background and the main features of the draft bill)

Harbans Singh

NOTE: In the Punjab Accord, signed between the Prime Minister and late Sant Longowal, the Government has inter alia, undertaken to enact an All India Sikh Gurdwaras Act. The article below, giving information, about the background of the demand for such an enactment and steps already taken in this respect and the main features of the draft bill on the subject prepared after eliciting the views of the Sikhs in India and abroad. and pending consideration with the Government of India since 1979, would be of interest to the Public particularly the Sikhs, in India and abroad.

Preliminary:

After innumerable sacrifices, the right of the Sikhs to manage their Gurdwaras was recognised by the enactment of the Sikh gurdwaras Act, 1925 (Punjab Act VIII of 1925). This is applicable only to the Gurdwaras in the area comprised in the State of Punjab as constituted prior to the re-organisation of the State. It has been the earnest wish of the Sikhs that the management of all the Gurdwaras in India, be in the hands of the Sikhs. Two bills introduced in the Parliament by S. Amar Singh Sehgal were not pursued because of opposition by many Sikh representative bodies. Getting an assurance from Ch. Charan Singh, then Union Home Minister, that such a legislation would be enacted, a committee under the Chairmanship of Sardar Harbans Singh, Chief Justice (Retired), was formed on 4th of November, 1977.

Issue of Questionnaire and Ascertainment of Views:

The work was taken in hand by the Committee, after *Ardasa* and distribution of *Krah Prasad* before Sri Guru Granth Sahib, seeking Guru's guidance and blessings. 14,000 copies of a comprehensive questionnaire, inviting views on various aspects of the management of the Gurdwaras were sent to all the representatives of the Sikhs in India and abroad. After considering a large number of replies that were received and after having detailed personal discussions with the Chief Khalsa Di-

wan, S.G.P.C., and other representative bodies of the Sikhs at various places in Punjab, at Bombay, Poona, Secunderabad, Hyderabad, Bidar, Nanded, Bhopal, Calcutta, Bhubneshwar, Gauhati, Shillong, Tatanagar, Patna, Kanpur, and Bilaspur (U.P.), *a complete consensus, not only about the need for having such a legislation but also for its main provisions emerged* and based on this consensus a draft was submitted to the Punjab Government on 31st of May, 1978. After making certain corrections in it, in the light of the discussions which the Chairman and the two official members, namely, the Advocate General and the I.R. Punjab, had with the Minister, S. Atma Singh and S. Gurcharan Singh Tohra, the modified draft was submitted on December 2, 1978. Later, five copies of the Bill together with the objects, reasons and notes to clauses, along with 10 appendices were submitted on February 8, 1979, and these copies, in turn, were sent by the State Government to the Union Home Minister, for consideration and necessary action. However, due to the shifting of Ch. Charan Singh from the Home Ministry and fall of Janta Govt. in 1980, no action was taken. Now that in the Punjab Accord, between the Prime Minister and Late Sant Longowal, the Government has agreed to enact such a legislation, it is hoped that the draft bill would receive consideration at an early date.

Existing position regarding the Charitable and Religious Endowments of Hindus and Muslims.

All the religious institutions of the Muslims in India are governed by the Wakf Act, 1954. In almost all the States in India, there already exists some legislation under which all religious institutions of the Hindus have to be registered with the Endowments Commissioner of the State, who exercises supervision over these institutions, to ensure that their management proceeds smoothly and the purpose for which the endowments was created is being served and that the accounts are properly kept. The need for a similar legislation in the States, in which it did not exist, was stressed by Dr.D.P. Ramaswami Aiyer, Chairman of the Hindu Religious endowments Commission (1960-62) which made extensive study of the working of all the religious endowments in India. In para 20 of the report Dr. P.C. Ramaswami Aiyer stated as follows:--

"...Where some type of legislation, regulative and directory in character... has been attempted in respect of religious endowments, it has been found possible to maintain a minimum degree of efficiency and a legitimate disposition and utilisation of the funds of the institutions concerned. Where, however, there has been no legislation at all...position has been

most unsatisfactory. It is in our view a matter of imperative necessity that suitable legislation should be undertaken by States having no legislation governing Hindu religious endowments, namely Assam, Punjab, West Bengal and U.P. (Page 30)".

In some States like Andhra Pradesh, Mysore, Maharashtra, Gujarat and Madhya Pradesh, these Hindu Religious Endowments Acts also apply to the Sikh Gurdwaras and 5 percent of the income is to be paid by the Gurdwaras to the State Government, as administration charges. This is being strongly resented by the Sikhs in these States. Thus, the need for all India legislation has been keenly felt, outside the State of Punjab and Delhi.

Different Provisions for Historical and Non-historical Gurdwaras:

The main opposition to the concept of an All India Sikh Gurdwaras Act, arises from the idea that the provisions of the proposed draft would be similar to those of the Punjab Act, under which when an institution is declared to be a Sikh Gurdwara, the existing management is ousted and a newly elected or nominated committee of management takes over its charge. In the present draft, all Sikh places of worship, by whatever name known, no doubt, would be covered by the Act, and all such Gurdwaras shall have to be registered with the State Board in the same manner as the Hindu religious trusts are being registered with the Endowments Commissioner under the existing State legislation, but the management of all these Gurdwaras would continue in the hands of the existing management and *there would be no interference either in the management of the Gurdwaras or their property or with the method of succession.* The only supervision to be exercised by the State Board would be to see that the basic Sikh *Maryada* that in the room where there is a Parkash of Guru Granth Sahib, there is to be no worship of any other person or object imaintained; that the management goes on smoothly and that the accounts are properly kept. This is the minimum supervision that is being exercised under all religious endowment Acts, which are in existence. Thus, the main sting in the Punjab Act, of the existing management being deprived of the control of the management of the institution and its property, has been eliminated.

Only the historical Sikh Gurdwaras would be managed by a representative body of the Sikhs in each State, referred to as "the State Board, or a group of States, referred to as "the Regional Board."

Structure of the Management

Again, there is a great deal of misunderstanding that the existing S.G.P.C., would become the overlord of all the Gurdwaras in India. The draft provides that "the State Board" or "the Regional Board" will manage *the historical Gurdwaras* within the respective State/s, independent of the Central Board. The Central Board will have 110 representatives from all the States out of which only 70 would be from Punjab. These 110 representatives will nominate, at least, two Sehjdharis, one saintly person out of the various Sampardays of the Sikhs and 21 members from amongst the Sikh intelligentsia. This Central Body will manage only five Takhts and Sri Darbar Sahib (Golden Temple) Amritsar. The question of overlordship by the present S.G.P.C. over the Gurdwaras in India, therefore, does not arise.

Local Committees of the Gurdwaras

Day to day working of the Historical Gurdwaras will be in the hands of the local committees appointed by the concerned State, Regional Board and in the case of Takhtas, and Golden Temple, Amritsar, by the Central Board.

In the case of the local committees for the management of Takhat Sri Hazoor Sahib and Takhat Sri Harmandirji Patna Sahib, at least, twenty per cent of the total number of members would be from amongst the original Sikh residents of the area comprised in the erstwhile State of Hyderabad and the original Sikh residents of Bihar State respectively. This has been done in deference to the wishes of the original residents of these two areas as having a special affinity with these two Takhts. In the case of the local committee of Darbar Sahib (Golden Temple), Amritsar and the associated Gurdwaras, at least, twenty per cent of the total number of members would be from the City of Amritsar. This again, has been done to associate the worshippers of the City of Amritsar, with the working of this important Sikh shrine.

Method of Selection of the Members of the State/Regional and Central Boards

Election by Adult Franchise, for the selection of "Sewadars" to manage the Sikh Gurdwaras, was widely deplored, outside Punjab, the general opinion was, that apart from other drawbacks from which it suffers, this method would be expensive and cumbersome. In all states other than

Punjab and Delhi, an electoral college, constituted by the representatives from all the registered Gurdwaras in a State, would select the State/ Regional Board and representatives of the State or Region to the Central Board.

In Punjab and Delhi, the existing system would continue with option to adopt the electoral college pattern if the respective Boards so decide in the light of the experience gained.

However, to eliminate the abuse of non-Sikhs voting in the garb of Sehjdharis, voting rights are given only to Sikhs as in Delhi but to give a sense of involvement to genuine Sehjdharis, provision for their nomination on the Boards has been made.

Tribunal and the Settlement of Disputes

Under the Punjab Act, Judicial Commission deals with internal disputes of the S.G.P.C., and its members and the Gurdwara Tribunal with the nature of the disputed institutions and their property. On an average, it takes between *twelve to twenty years* for a dispute to get finally decided, because of appeals against interim and final orders of the Tribunal to the High Court and Supreme Court.

Under the draft, only one Tribunal is provided to decide all disputes and with a view to expeditious disposal of the disputes an appeal is provided against the decision of a single member of the Tribunal to two or more members' Bench of the Tribunal presided over by a sitting or retired judge of a High Court and all appeals to High Court or Supreme Court are eliminated. This is in conformity with the current thinking that, matters that can conveniently be decided by an Administrative Judicial Tribunal should not be allowed to unnecessarily burden the files of the High Court. The Tribunal suggested under the draft is, on the lines, on which such a Tribunal was proposed, under the Religious Endowments Bill, 1965.

Special Provision for Granthis of Darbar Sahib and Jathedars of Takhts

Special provision has been made for the Granthis of Sri Darbar Sahib (Golden Temple), Amritsar, and the Jathedars of the Takhts, in view of their status and position. An outline of their qualifications is given, though the details have been left to the Central Board. Once confirmed, they

would not be removable except for misconduct on a resolution passed with threequarters majority, at a specially convened meeting of the Central Board.

The Central and the State/ Regional Boards, have also been empowered to lay down the qualifications, method of appointment and terms and conditions of its employees, particularly *Granthis*, *Ragis*, and *Par-charaks*.

Imparting Training to Granthis, Ragis, etc.

The Central Board will establish institutions and take over and run the existing Gurmat institutions, for imparting training to the prospective Granthis and Ragis and to give, in-service training to the existing employees.

Central Religious Body

In order to provide a forum for decision of any controversial religious matter affecting the whole of the *Panth*, a provision has been made for creating a Central Religious Body, of which the Head Granthi of Darbar Sahib and Jathedars of the Takhats would be ex-officio members. Five other persons: one having the understanding of Sikh scriptures and commanding respect amongst the Sikhs and four other *Amritdhari Sikhs*, who have occupied high positions in life and are known for their religious bent of mind and Sikh way of life, to be nominated by the Central Board. The Central Board, on its own motion or on being moved by a State/ Regional Board, may refer a matter, if the Central Board is of the view that the matter is such, on which the opinion of the Central Religious Body is called for. After considering such expert opinion, as they may deem fit to receive, from persons well versed in Sikh history, etc., this Religious Body, shall while sitting at Akal Takhat Sahib, under the Presidentship of the Jathedar of Akal Takhat, give its decision which will be binding on the whole Sikh Panth.

Trust for Printing of Birs of Guru Granth Sahib and Gurbani

The need for the creation of an autonomous Trust for printing, publication of the Birs of Guru Granth Sahib has been voiced by one and all. A provision has been made for the creation of such a Trust, which will be entrusted with, not only the printing, publication and distribution of Birs of Guru Granth Sahib, under proper surroundings, maintaining the sanctity

and respect due but also to print other books of Gurbani, Sikh History, Sikh Religion and Sikh Culture and translation thereof. In view of the peculiar position of Guru Granth Sahib, as the *last and ever-existing Guru of the Sikhs*, after the enforcement of the Act, the printing and distribution of Birs of Guru Granth Sahib, by private publishers would be prohibited. There would, however, be no prohibition against the printing and publication of Sanchies, Gutkas or other books. The Birs in the possession of private publishers would be taken over by the Trust, for which adequate compensation would be paid.

Conclusion

It will be thus seen that the proposed draft bill envisages great improvement over the existing position. To summarise:--

- (a) Persons in charge of the non-historical Gurdwaras would continue with the management of such Gurdwaras without any interference. This would eliminate all ill-will and friction but at the same time will ensure that no Sikh Gurdwara or its property becomes "personal property" of anyone and the basic principle of Sikh faith that where there is a *Parkash (reading)* of Guru Granth Sahib, there can be no worship of any other person or object, will be achieved.
- (b) The method of election has not been extended to the other States. Even Punjab and Delhi have the option of adopting the simpler method, of election by electoral college, if the Board concerned so desires, as a result of the experience gained from other States.
- (c) Most important Gurdwaras viz. five Takhts and Golden Temple, Amritsar, would be under the charge of a representative body of the Sikhs from all over India, with representation provided, for the first time, to the Sikh intelligentsia, Sehajdharis and the Sikh Sampardays. This would also be conducive to having a uniform *Maryada*, in conformity with the Sikh tenets, in all these important shrines.
- (d) Position and status of the Jathedars of the Takhts and the Granthis of Darbar Sahib and arrangements for training and employment of Ragis, Kirtanias, Parcharaks and Sewadars, would be put on a sound basis.
- (e) Arrangement for accurate printing, under proper surroundings of Guru Granth Sahib would be assured; and

(f) Provision for a high powered Religious Body has also been made.

In all respects the proposed Bill, involves improvement on the existing position and would go a long way to meet the long cherished aspirations of the sikhs.

S. Harbans Singh, President, The Sikh Gurdwaras Tribunal in an honorary capacity. Former Chief Justice of the Punjab and Haryana High Court (1971-1974).

Appendix VI

Article 25 of The Indian Constitution

The Sikhs want the Government to amend explanation II of Article 25 of the Indian Constitution to the extent of eliminating the word 'Sikh' so as to clarify that the Sikhs are not Hindus.

Article 25 reads as follows:

- "(1) Subject to public order, morality and health, and to other provisions of this part, all persons are equally entitled to freedom of conscience and right to profess freely, practise and propagate religion.
- (2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law—
- (a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;
 - (b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

Explanation I: The wearing and carrying of Kirpans (swords) shall be deemed to be included in the profession of the Sikh religion.

Explanation II: In sub-clause (b) of clause (2) the **reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion**, and the reference to Hindu religious institutions shall be construed accordingly.

Appendix VII

The Law and the army's occupation of the Golden Temple

A. The Constitution of India

Article 26

Freedom to manage religious affairs

Every religious denomination or any section thereof shall have the right-

- (a) to establish and maintain institutions for religious and charitable purposes;
- (b) to manage its own affairs in matters of religions;
- (c) to own and acquire movable and immovable property; and
- (d) to administer such property in accordance with law.

B. The Sikh Gurdwaras Act, 1925

Section 144

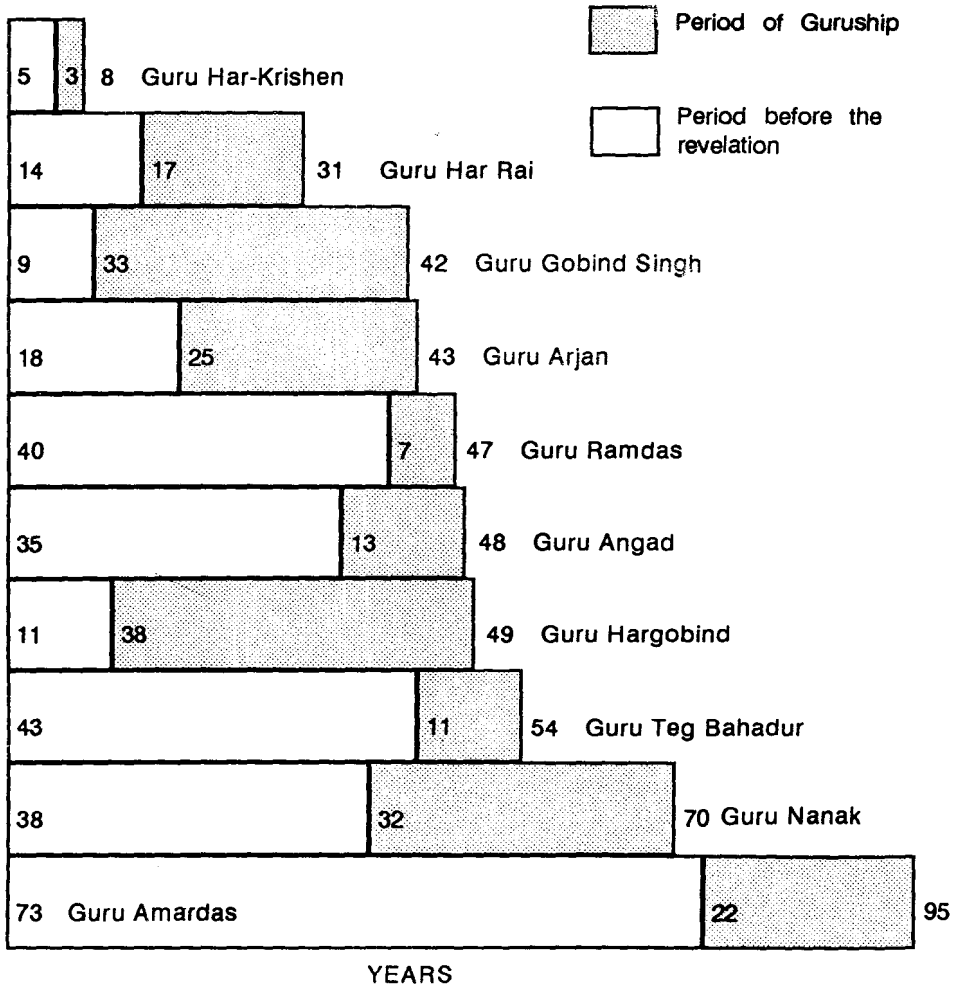
It shall not be lawful for the Government or for any executive officer of the Government in his official capacity to undertake or assume the superintendence of any land or any other property granted for the support of, or otherwise belonging to, any notified Sikh Gurdwara, to take part in the management or appropriation of any endowment made for its maintenance, or to nominate or appoint any office-holder, of or to be concerned in any way with such Gurdwara.

NOTE: Firstly the invasion and secondly the continued occupation of the Golden Temple by the Indian Armed Forces was both unconstitutional and illegal.

HISTORICAL TABLES

HISTORICAL TABLE I

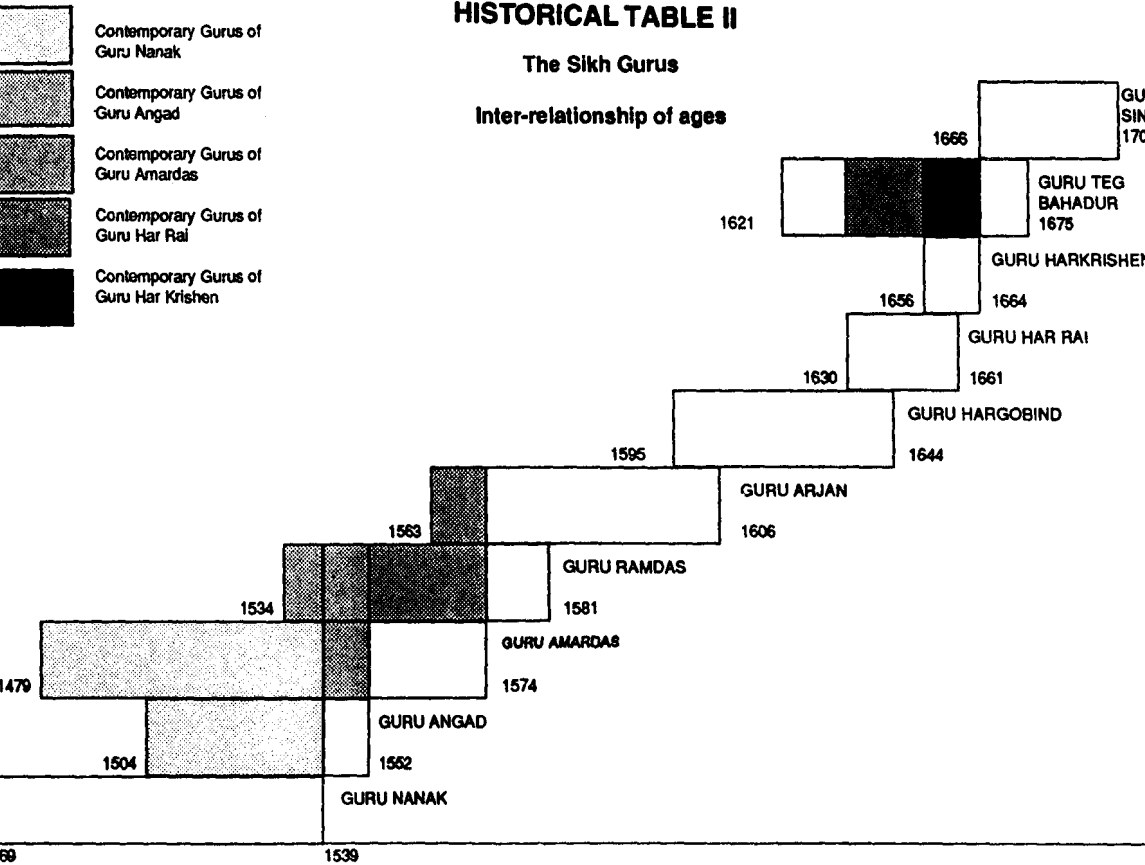
The Sikh Gurus Their age and period of Guruship



HISTORICAL TABLE II

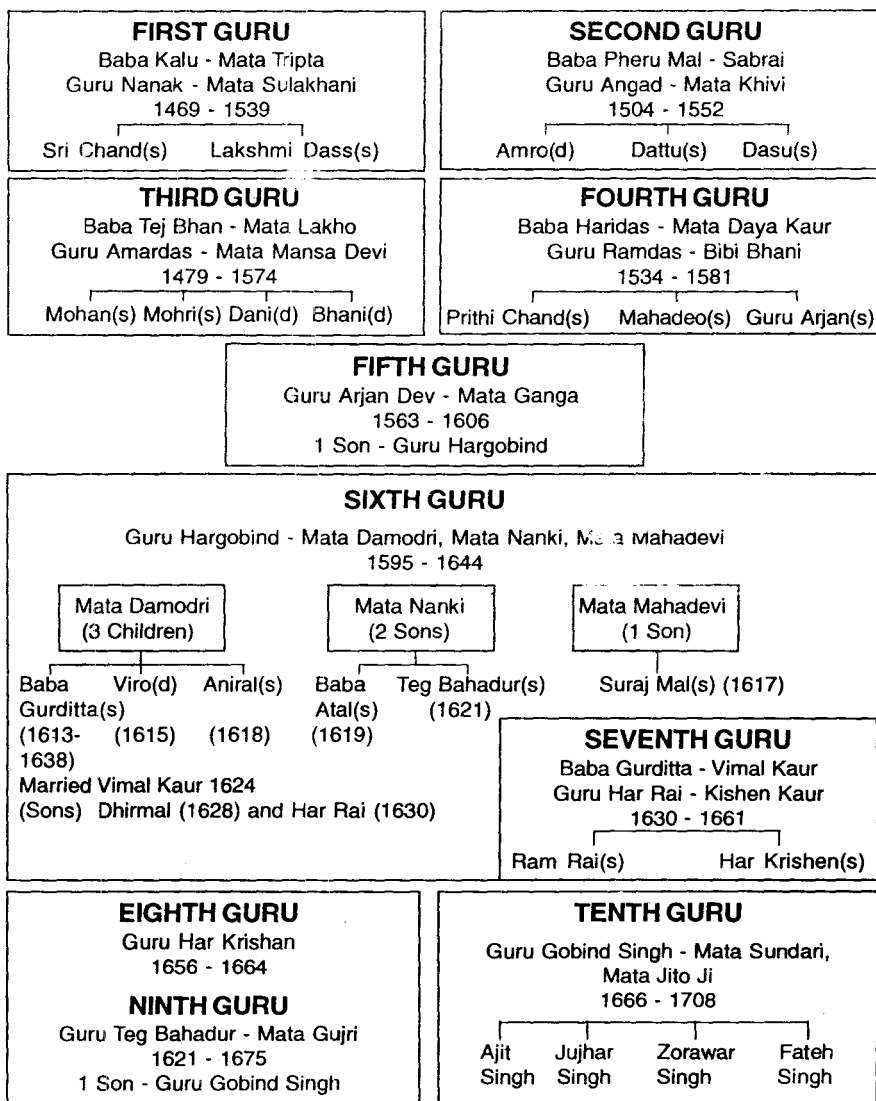
The Sikh Gurus

Inter-relationship of ages



HISTORICAL TABLE III

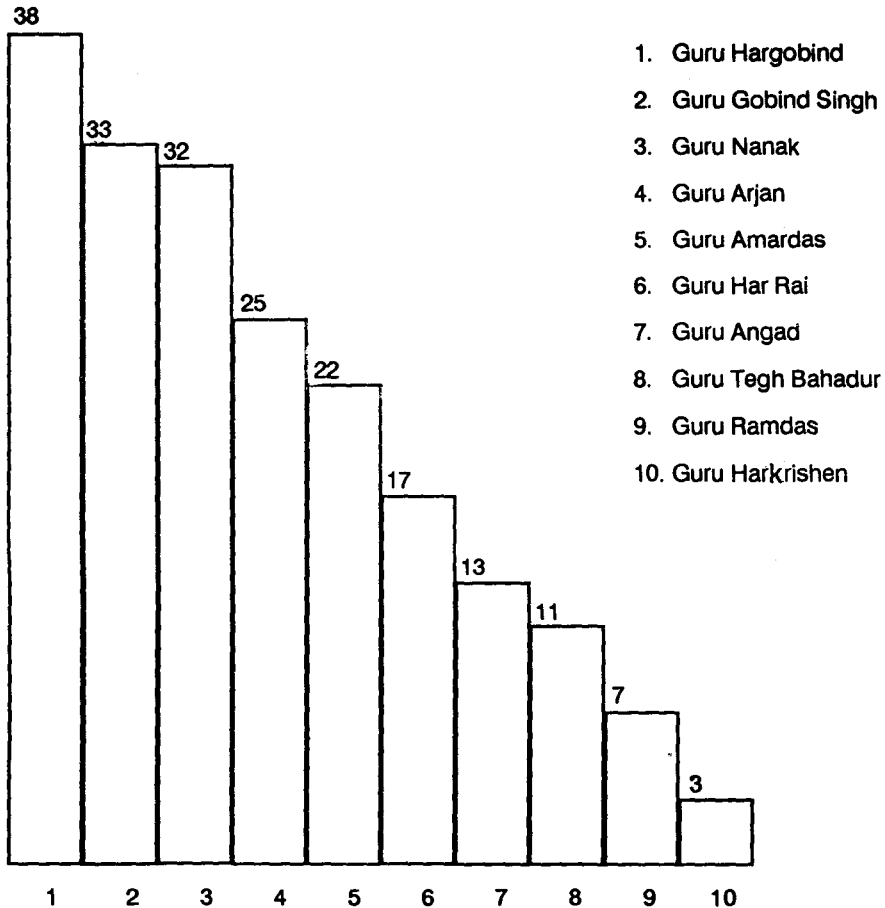
The Genealogy of Sikh Gurus



Guru Har Rai was the grandson of Guru Hargobind and first cousin of Guru Gobind Singh.
 Guru Har Krishan was the grandson of Baba Gurditta (brother of Guru Teg Bahadur, thus in relation, **was also** grandson of Guru Teg Bahadur).
 Guru Teg Bahadur was Chacha (uncle) of Guru Har Rai.
 Guru Gobind Singh was first cousin of Guru Har Rai and Chacha (uncle) of Guru Har Krishan.

HISTORICAL TABLE IV

The Sikh Gurus and the period (Years) of their Guruship



Total Years = 201

HISTORICAL TABLE V

The Sikh Gurus, their dates of birth, their dates of leaving this world, dates of transferring the Guruship and the number of days of stay in this world after the transfer of the Guruship.

<u>Name of the Guru and age at Guruship</u>	<u>Date of Birth</u>	<u>Date of Departure From This World and Age</u>	<u>Date of Fusing One Soul in Another Soul</u>	<u>Period of Guru-ship</u>	<u>Days of Stay in This World After Transferring The Guruship</u>
Guru Nanak (38 yrs)	21 October 1469	22 September 1539 (70 yrs)	7 September 1539	32 yrs	15
Guru Angad (35 yrs)	31 March 1504	29 March 1552 (48 yrs)	26 March 1552	13 yrs	3
Guru Amardas (73 yrs)	5 May 1479	1 September 1574 (95 yrs)	30 August 1574	22 yrs	1
Guru Ramdas (40 yrs)	24 October 1534	1 September 1581 (47 yrs)	1 September 1581	7 yrs	
Guru Arjan (18 yrs)	15 April 1563	30 May 1606 (43 yrs)	25 May 1606	25 yrs	5
Guru Hargobind (11 yrs)	19 June 1595	3 March 1644 (49 yrs)	3 March 1644	38 yrs	-
Guru Har Rai (14 yrs)	16 January 1630	6 October 1661 (31 yrs)	6 October 1661	17 yrs	-
Guru Har Krishan (5 yrs)	7 July 1656	30 March 1664 (8 yrs)	20 March 1664	3 yrs	10
Guru Tegh Bahadur (43 yrs)	1 April 1621	11 November 1675 (54 yrs)	11 November 1675	11 yrs	-
Guru Gobind Singh (9 yrs)	22 December 1666	18 October 1708 (42 yrs)	3 October 1708	33 yrs	15
Guru Granth Sahib	10 August 1604-1706				

HISTORICAL TABLE VI
The Sikh Gurus

Name Of The Guru	Age At Marriage	Number Of Wives	Business Or Profes- sion Be- fore The Guruship	Faith Before Embracing Sikhism	Period Of Service With The Previous Guru (Years)
Guru Nanak	18	1	Accountant / Store-keeper with the Governor of Punjab (Government service)	Born in Hindu family	-
Guru Angad	20	1	Trader - Shop (General store)	Worshipper of Durga	15
Guru Amar-das	28	1	Farmer plus trader	Vashnavite	11
Guru Ram-das	19	1	Merchant	Became Sikh at a very young age	21
Guru Arjan	16	1	-	-	-
Guru Hargobind	12	3	-	-	-
Guru Har Rai	11	1	-	-	-
Guru Har Krishen	-	-	-	-	-
Guru Tegh Bahadur	11	1	-	-	-
Guru Gobind Singh	18	3	-	-	-

HISTORICAL TABLE VII
The Sikh Gurus

Name Of The Guru	Travels Within & Outside India For The Missionary Work	Cities Founded	Total Shabads In Guru Granth Sahib	Number Of Ragas In Which The Shabads Are Com-piled
Guru Nanak	From Tibet to Ceylon and From Assam to Mecca	Kartarpur	974 including Japji, Asa Di Var, Bara Mah	19
Guru Angad	-	Khadur	63 Sloaks	-
Guru Amardas	-	Goindwal	907 including Anand Sahib	17
Guru Ramdas	-	Amritsar	679 including Lavan	29
Guru Arjan	Punjab	Taran-Taran	2,312 including Sukhmani Sahib	30
Guru Hargob-ind	Punjab, U.P., Kashmir	Kiratpur Hargobindpur	-	-
Guru Har Rai	Punjab	-	-	-
Guru Har Kr-ishen	Delhi	-	-	-
Guru Tegh Bahadur	Punjab, U.P., Bengal, As-sam, Bihar	Anandpur	115	
Guru Gobind Singh	Punjab, U.P., Rajasthan, Andhra Pradesh Maharashtra	Anandpur, Paonta-Sahib	Author of Dasam Granth One Sloak in guru Granth Sahib	

HISTORICAL TABLE VIII
The Sikh Gurus and their families

Name Of The Guru	Age At The Date Of Marriage	Age At The Birth Of Children	Sons	Daughters
Guru Nanak	18	25	1. Shri Chand	None
		27	2. Lakhmi Chand	
Guru Angad	20	21	1. Dassu	None
		34	2. Dattu	
Guru Amardas	28	NA	1. Mohan	
		NA	2. Mohri	
		NA		1. Dani
		60		2. Bhani
Guru Ramdas	19	24	1. Prithia	
		26	2. Mahadev	None
		29	3. Arjan	
Guru Arjan	16	32	1. Hargobind	None
Guru Hargobind	9, 18, 20	18	1. Gurditta	
		20		1. Viro
		21	2. Suraj Mal	
		23	3. Anl Rai	
		27	4. Atal Rai	
		30	5. Tegh Bahadur	
Guru Har Rai	11	17	1. Ram Rai	None
		27	2. Har Krishen	
Guru Har Krishen		-	-	-
Guru Tegh Bahadur	11	45	1. Gobind Singh	None
Guru Gobind Singh	11, 18, 34	20	1. Ajit Singh	
		24	2. Jujhar Singh	
		30	3. Zorawar Singh	
		33	4. Fateh Singh	

HISTORICAL TABLE IX
The Sikh Gurus and their Contemporary Rulers

Name Of The Guru	Age	Name Of The Indian Ruler	Age	Name Of The King/ Queen Of England	Age
Guru Nanak	70	Lodhi Dynasty -		House of Yorks	
		Sikandar Lodhi		Edward IV	41
		Mughal Dynasty		Edward V	13
		Babur	47	Richard III	33
				House of Tudors	
				Henry VII	52
				Henry VIII	56
Guru Angad	48	Humayun	49	Edward VI	16
Guru Amardas	95	Akbar	62	Mary I	42
				Elizabeth I	70
Guru Ramdas	47	Akbar		Elizabeth I	
Guru Arjan	43	Jehangir	58	Elizabeth I	
				House of Stuarts	
				James I	59
Guru Hargobind	49	Jehangir			
		Shah Jahan	54	Charles I	49
Guru Har Rai	31	Shah Jahan			
		Aurangzeb	89	Charles II	55
Guru Har Krishen	8	Aurangzeb		Charles II	
Guru Teg Bahadur	54	Aurangzeb		Charles II	
Guru Gobind Singh	42	Aurangzeb		James II	68
				William III	52
				Mary II	32
				Anne	49

HISTORICAL TABLE X
World Prophets And The Age Of Their Enlightenment

Name Of The Prophet And His Faith	Age At The Point Of Enlightenment	Country Of Birth	Date Of Birth
Abraham - Judaism	50 yrs	Canaan (Palestine west of Jordan)	2000 B.C.
Zoraster - Parsis	30 yrs	Persia (North East Iran)	618 B.C.
Lord Rama - Hinduism	—	Ayodhya (U.P.) India	600 B.C.
Lord Krishan - Hinduism	5 yrs	Mathura (U.P.) India	500 B.C.
Gotam Buddha - Buddhism	35 yrs	Kapilavastu (Bihar) India	530 B.C.
Mahavir - Jainism	43 yrs	Bihar, India	599 B.C.
Jesus Christ - Christianity	30 yrs	Bethlehem, Israel	6 B.C.
Hazrat Mohammed - Islam	40 yrs	Mecca, Saudi Arabia	570 A.D.
Guru Nanak	36 yrs 6 months 15 days 38 yrs	Talwandi, Punjab, Pakistan	1469 A.D.
Guru Gobind Singh -	8 years 11 months 19 days 9 yrs	Patna, Bihar, India	1666 A.D.

HISTORICAL TABLE XI
The children of the Sikh Gurus

Guru Nanak	Date of Birth	Age	Married	Faith	Sons	Daughter
Sri Chand (s)	1494 - 1612	118	No	Udasi	-	-
Lakhmi Chand (s)	1497 - 1555	58	Yes	Hindu	1	-
Daughter	died in infancy	-	-	-	-	-
Guru Angad						
Dasu (s)	1524 at Khadur	NA	NA	NA	NA	NA
Dattu (s)	1537 at Khadur	NA	NA	NA	NA	NA
Amro (d)	NA	NA	Yes	Sikh	NA	NA
Anokhi (d)	NA	NA	NA	NA	NA	NA
Guru Amardas						
Mohan (s)	1536					
Mohri (s)	1539					
Dani (d)						
Bhani (d)	1534 - 1599	65	Yes **	Sikh	3	-
Guru Ramdas						
Prithi Chand (s)	1558 - 1618	60	Yes	Sikh	2	-
Mahadev (s)	1560 - 1605	45 ***	NA	Sikh	NA	NA
Arjan (s)	1563 - 1606	43	Yes	Sikh	1	-
Guru Arjan						
Hargobind (s)	1595 - 1644	49	Yes	Sikh	5	1

Table XI (contd)						
Guru Hargob- Ind						
Gurditta (s)						
(mother - Damodri)	1613 - 1638	25	Yes	Sikh	2	-
Viro (d)						
(mother - Damodri)	1615	NA	Yes	Sikh	5 ^{****}	NA
Anai Rai (s)						
(mother - Damodri)	1618	NA	No	Sikh	-	-
Atal Rai (s)						
(mother - Nanki)	1619 - 1628	9	-	-	-	-
Tegh Bahadur	1621 - 1675	54	Yes	Sikh	1	-
(mother - Nanki)						
Suraj Mal						
(mother - Mahadevi)	1617					
Guru Har Rai						
Ram Rai	1646 - 1687	41	Yes	Ram Rais	NA	NA
Har Kr- ishen	1656 - 1664	8	-	Sikh	-	-
Guru Har Krishen	-	-	-	-	-	-
Guru Teg Bahadur						

TABLE XI (Contd)						
	Date of Birth	Age	Married	Faith	Sons	Daugh- ters
Gobind Singh						
Guru Gobind Singh						
Ajit Singh	1686 -		-	Sikh	-	-
(mother - Mata Sundri)						
Jujhar Singh	1690 -		-	Sikh	-	-
(mother - Mata Jito)						
Zorawar Singh	2696 -		-	-	-	-
(mother - Mata Jito)						
Fateh Singh	1699 -		-	Sikh	-	-

*Bibi Amro was married to Guru Amardas's nephew. Guru Amardas heard a Shabad (Maru Mohala I Bhaya Mnoor) being received by Bibi Amro and became a follower of the house of Nanak.









**Bibi Bhani was married to Guru Ramdas

*** died at Goindwal

**** Sons of Bibi Viro were first cousins of Guru Gobind Singh and fought for him in the battle of Bhangani.

HISTORICAL TABLE XII

World religions - their sacred books, name used for God and sacred sign

Name of the Religion	Sacred Name	Book Compiled by	Date of Compilation	Name used for God	Sacred Sign
Judaism	Prophetic Book	Hebrew Prophets	750-500 B.C.	Jehveh Yahweh	
Hinduism	Vedas	Brahman Priests	1200 B.C.	Ishwar	
	Geeta	Rishis Rishi Vyas	1-100 A.D.		
Buddhism	Tripitake	Monks of Ceylon	400 years after Buddha's death	No mention of God	
Jainism	Purvas & Angas	Followers of Mahavir	599-527 B.C.	No mention of God	
Zoroastrianism	Avesta	Handed by God to Zoraster and compiled by his followers	630-553 B.C. some parts in 300 A.D.	Ahur Mazda	
Christianity	Bible	Mathew, Mark, Luke, John	100 A.D. (when New Testament was fixed)	God	
Islam	Qoran	Abu Bakr	650 A.D. Eighty years after Hazrat Mohammed's death	Allaha	
Sikhism	Guru Granth Sahib	Guru Arjan (Fifth Guru) Guru Gobind Singh	Started- 1596 A.D. Completed 1604 A.D. 1706	Wahe-guru	

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